



N. W. P.

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80690.  
*Samuel Johnson*  
*Israel's Salvation!*

OR,

A N A C C O U N T

FROM THE

PROPHECIES OF SCRIPTURE

OF THE

G R A N D E V E N T S

WHICH AWAIT

T H E - J E W S,

TO THE END OF TIME.

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By T H O M A S R E A D E R.

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ובא לעין גואל ISAIAH lix. 20.

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T A U N T O N :

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## A L E T T E R

T O

## THE JEWS.

*Men and Brethren,*

**C**HILDREN of the stock of Abraham; whose are the fathers, and to whom pertaineth such a glory, as never belonged to any other nation under heaven, let me freely speak to you of those gifts and callings of God in your favour, which are without repentance. Your dispersion upon the face of the earth has been long, and very tedious, especially in some countries; yet, while the Lord has made a full end of the nations which destroyed your ancestors, his eye and his hand have been visibly upon you: and wherever his saving mercy has been displayed, in the eyes of gentile nations, he has been known as the God of Abraham, Isaac, and Jacob, and declared, *This is my name for ever; this is my memorial to all generations.* And when I consider the love which he shewed to your ancient patriarchs and prophets, whose hon-

honoured descendants had the lively oracles committed to them, even all the deeds and writings which contain the hopes of the whole world, and therefore of my gentile ancestors: and when I recollect that every spiritual and eternal mercy, which does or ever will gladden my own heart, was transmitted to me through men of your nation, I cannot but earnestly entreat you to come, and read over again, and study with me, those precious promises, to which your twelve tribes have so long hoped to come. Those promises still stand in your own inspired books, the grand seal of the divine veracity, and the undeceiving pledge which God has given you of the certain happiness of your unborn posterity. *The vision, my brethren, is for an appointed time; at the end it will speak by its accomplishment, and not lie; therefore, though it tarry, wait for it; because it will surely come, it will not tarry.* To prove this is the design of this little piece, which I have written to shew you, chiefly from your own, as well as from christian prophecies, the time and circumstances of your future glory. It would degrade your nation to suppose, that the glory which awaits you was to be only temporal; but the following pages prove, that it will be both temporal and spiritual, and both these in higher degrees than some among you have expected. Lay aside, therefore, my brethren, your prejudices, and open your hearts to the grace, which the God of your fathers



fathers has designed for, and here presents to you. *Why will ye die, O house of Israel?*

Affected with your temporal and spiritual misery, I have often joined with other christians in earnest prayer to God for you. I have here also followed those prayers with an honest endeavour to arrange those prophecies, on which your future hopes depend, in their proper order; and to develop them from every natural and from every adventitious gloom. In this labour I have been much supported by the certain expectation of what God yet designs to do for you; and especially by that command, which the Lord gave to your ancient prophet *Isaiab*, ch. xlv. 11. *Ask of me things to come concerning my sons; and concerning the work of my hands, command ye me; as well as by the wonderful answers given to the prayers of that prophet, in the seven last chapters of his prophecy, which could not fail to comfort his declining age. Whoso is wise, and will observe these things, even he shall understand the loving-kindness of the Lord. And to his loving-kindness I devoutly commend you; and am,*

My brethren,

Your willing servant, in Christ Jesus,

*Taunton,*  
January 1st, 1788.

T. R.

POST-



## P O S T S C R I P T.

AMONG christians, we say, *He that never thought himself in the wrong, was never yet in the right; and He who will take no man's advice but his own, will have a fool for his counsellor, be he as wise as he may.* Dr. Priestley's deficiency, however, in *self-knowledge*, is the consequence of his not knowing *the only true God*, nor *Jesus Christ whom he hath sent* : therefore, having dug away the foundations of christianity from under his own feet, he confidently invites Jews and Gentiles to settle with him upon the excavated ground. But his *letter* to you does not favour of christianity. May God teach him, before it is too late, that the ropes on earth can as well pull down the *sun*, as creature-pride pull down the *sun of righteousness*.

ISRAEL'S

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# ISRAEL'S SALVATION.

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## C H A P. I.

### OF THE FUTURE CONVERSION OF THE JEWS TO CHRISTIANITY.

I. WE BEGIN WITH SUCH REASONS AS  
RENDER THEIR FUTURE CONVERSION  
HIGHLY PROBABLE.

MANY things encourage the hope of this very desirable event. And here, not to say that if *all nations shall serve* Christ, Ps. lxxii. 11. when the Jews are raised to the dignity of a nation again, it is highly improbable that they should be an exception from this general design, we may observe,

1. That though it is impossible that man should be *profitable to his maker*, as he shewed such favour to the posterity of Phinehas, and to the whole jewish nation, for his resolute act of just vengeance on Zimri and Cosbi, Num. xxv. 11—15. it is probable that he will much more shew favour to the descendants of the same people, for the more glorious and

B

divine

divine heroism of the twelve apostles of the Lamb, who braved every danger, instrumentally to illumine the world with Immanuel's salvation ; and were, on that account, incomparably the most honourable persons who ever gilded the Abrahamic line. And, as God has built the gospel church on *the foundation of their prophets and apostles*, Eph. ii. 20. as the *four and twenty elders*, who occupy such a distinguished place among the celestial worshippers, were all of jewish extraction ; see Rev. iv. 4, 10. v. 6, 11, 12. vii. 11, 12. xi. 16. and xix. 4. as the *crown of twelve stars* which the church will wear *upon her head*, after A. D. 1866, represents *the twelve apostles*, ch. xii. 1. and as their names stand for ever engraven on the foundations of the celestial city, ch. xxi. 14. certainly, when the Jews realize and believe this grace bestowed upon their ancestors, it cannot but encourage them to look up to God with chearful hope, through the great atonement ; as the present consideration of this grace may well stimulate believing christians to plead earnestly, on God's behalf, with the unbelieving descendants of these honoured persons.

2. Of them, *as concerning the flesh, Christ came, who is over all, God blessed for ever, Amen*, Rom. ix. 5. And as the son of God took part of jewish flesh into an union with his godhead ; as, in that flesh, he sealed the eternal covenant with all the elect ; and afterwards carried that glorified

glorified nature, soul and body, *far above all heavens*, where it is set down at *the right hand of the majesty on high*, we have reason to believe, that he *that filleth all things*, will especially fill the Jews with his glory and grace. And when by glorious acts of sovereignty and love, he has realized that *good confession*, which *he witnessed before Pontius Pilate*, viz. that he is *a king*, John xviii. 37. 1 Tim. vi. 13. will he not, before all nations, substantiate the inscription, which was so conspicuously written over his cross, and afterwards retained with oracular firmness, viz. *The king of the Jews?*

3. When Christ speaks of the gentile church, as *other sheep which were not of the jewish fold*, nor designed to live after their manner, and says, *Them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd*, John x. 16. it is plain that he had no design, that his jewish sheep should be turned out of the fold. And when the apostle speaks of *the mystery of Christ, which had been hid in God* (not indeed *from the beginning of the world*, but) *from ages*, Gr. viz. that *the gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel*, Eph. iii. 4—9. it implied that the Jews should be heirs, and of the same body to the end.

4. In the parable of the prodigal son, the father comes out from the feast, made on account of his return, and meets the indignation



of his elder brother, who represented the Jews, with these astonishing words, *Son, thou art ever with me; and all that I have is thine*. And as the parable leaves the father attempting, in tender language of liberality and kindness, to soften his displeasure at his brother's kind reception, he must eventually and finally prevail. And though, for the present, the elder son threw himself out of his house, in a violent rage, on his brother's account, and has himself suffered a dispersion of many hundred years continuance; yet the two prodigals will be soon seen joyful together at that *feast of fat things, of wine on the lees well refined*, which God will make to all nations, upon mount Sion, when he receives them both, *safe and sound*, Luke xv. 11—32. Isai. xxv. 6.

5. As those of the *twelve tribes*, who received the gospel in the times of the apostles, were designed to be *a kind of first-fruits of his creatures* in general, Jam. i. 18. as the word *first-fruits* is eminently jewish, certainly they might be the *first-fruits* of their own nation, as well as of others; and as, after the sealing of 144,000 *of all the tribes of Israel*, in Constantine's time, Rev. vii. 4—8. we read of another 144,000, under the seventh trumpet, who were probably Jews, *standing with the Lamb on mount Sion*; being *redeemed from among men*, to be *the first-fruits to God and the Lamb*, ch. xiv. 1—4. it is natural to expect, both that that number of Jews will stand with



with the Lamb on mount Sion, and be the *first-fruits* of others of their own nation, who shall afterwards be born to God. And of all these different persons, God has taught us to say, as well as of Abraham, Isaac, and Jacob, *If the first-fruits be holy, the lump is also holy; and if the root be holy, so are the branches,* Rom. xi. 16.

6. As the Lord has said so much to the gentile church about the Jews; as he has, in every place where his gospel comes, published the tenderness of inspired men, and especially of the great apostle of the gentiles for them; (see Rom. ix. 1—5.) and impressed, by his spirit, some image of the same affection to them, upon the hearts of his ministers and people in every age; as he had made so many allusions to jewish worship and ordinances, though now abrogated, both in those writings of their own prophets, which respect gospel times, and in that *revelation* which concludes the sacred canon; and especially, as he has called the whole church of God, to the end of time, *Jews*, and *the Israel of God*, Rom. ii. 28, 29. Gal. vi. 16. all these considerations tend to realize the hope, that God will, in due time, bring home his banished ones of that nation. And,

7. When the end of their rejection is fully answered, they may certainly be restored again: and when the means appointed for their restoration (which were even occasioned by their rejection)

rejection) are put in full exertion, the end designed of God must be effected. *Have they stumbled*, says the apostle, *that they should finally and for ever fall?* Far be it; nothing was ever farther, from the thought of their covenant God. But *their fall* was eventually *the riches of the world*; and by it *salvation came to the gentiles*, on purpose hereafter to provoke that unbelieving people to a holy emulation, when they see, in one country and another, how happy the gospel makes the world. *Blindness then in part has happened to Israel*; and will continue upon some of them till the *fulness of the gentiles shall be brought in*, under the seventh trumpet; and so, that is, by bringing in the fulness of the gentiles, *all Israel shall be saved*; as some of them had been before, by the partial in-gathering of the gentiles, under the present trumpet. And when the gentiles have fully *obtained mercy, through their unbelief*, then shall they *obtain mercy through our mercy*. Rom. xi. 11, 12, 25, 26, 31, 32. But,

## II. WE PROCEED TO MORE POSITIVE PROOFS OF THEIR FUTURE CONVERSION.

And here we may observe, 1. That the relation which the Lord has taken the Jews into with himself, proves their future conversion. He said to Abraham, Gen. xvii. 7. *I will establish my covenant between me and thee, and thy*

*thy seed after thee, in their generations, for an everlasting covenant, to be a God to thee, and to thy seed after thee:* accordingly, he has always called and treated them as his peculiar people, above all the nations of the earth; saying to Pharaoh, *Exod. iv. 22. Thus saith the Lord, Israel is my son, my first born;* and to other kings afterwards, *Touch not mine anointed, and do my prophets no harm, 1 Chron. xvi. 22.* And, as the Lord said to Moses, *at the bush, I am the God of Abraham, the God of Isaac, and the God of Jacob, Exod. iii. 15. Mark xii. 26, 27.* this both declared, that their souls were then living; that their bodies should be raised at the last day; that God had prepared for both parts of their nature a more glorious city than any they could have left upon earth, when they became strangers and sojourners with him; and also, that Abraham's seed should be preserved to the end of time, and many of them be made happy; which is farther sealed by the gracious declaration subjoined, *This is my name for ever; and this is my memorial to all generations;* for God cannot have taken a name for ever, which he will not realize, nor a memorial, which shall stand for nothing; see *Psal. cxxxv. 13, 14. Hos. xii. 5.* The Jews therefore will indisputably be brought to God; for the Lord has not *cast away his people whom he foreknew;* and to *Israelites* even now pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God,  
and



*and the promises. His gifts and callings to them are without repentance ; and they are beloved for their fathers sake, Rom. ix. 4. xi. 2, 28, 29.*

2. The promises of scripture prove it. In vain would the Lord call himself *their God*, if he did not, by his grace, adapt them to enjoy him. And though *the veil*, which was once upon Moses's face, is now *upon their heart* ; nevertheless when it shall turn to the Lord, the veil shall be taken away ; 2 Cor. iii. 15, 16. for the deliverer shall come to mount Sion ; (as John saw him there, Rev. xiv. 1—5.) and shall turn away ungodliness from Jacob ; for this is God's covenant with them, when he shall take away their sins ; Rom. xi. 25—27. for behold the days come, saith the Lord, that I will make a new covenant with them, I will put my laws into their mind, &c. see Jer. xxxi. 31—34. and Heb. viii. 8—12. He will cause them to pass under the rod, and bring them again into the bond of the covenant. And when he remembers his covenant with them, as in the days of their youth, then shall they remember their ways, and be ashamed, Ezek. xvi. 60, 61. xx. 34—44. For he will sprinkle clean water upon them, and they shall be clean ; see ch. xxxvi. and xxxvii. throughout ; and pour upon them the spirit of grace and the spirit of supplications, Zech. xii. 10.

3. The temporal glory designed for that people would be useless to them, and mischievous  
to

to the world, if the renewing of the Holy Ghost was not shed upon them. The prophecies and promises which describe the nature and extent of their national prosperity, will be considered hereafter ; but as these prophecies will be accomplished near, and in the time of the millennium, perhaps this circumstance alone proves that spiritual prosperity will attend, heighten, and sanctify their temporal glory.

4. There is a circumstance which relates to the *breaking-off* of these *natural branches*, from their good *olive-tree* the church, which forms a ground of encouragement, that they shall be *grafted in* again, Rom. xi. 17—26. Observe, the Gentiles will not be broken off, when the Jews are grafted in; consequently the Gentiles were not grafted in the Jews place: the place of the Jews therefore remains vacant and void in this *olive-tree*, and will till they are grafted in. But as the mystical body of Christ will be imperfect, till all the members which belong to the election of grace are joined to it, so will this *olive-tree* the church be, without all its branches. That tree however, no more than the mystical body of Christ, can be incomplete at the day of judgment; yet it would be so, if any of its natural branches should be then wanting, or not grafted in: True, the visible church, in every age, loses its dead members and branches; but the above scripture speaks of those who *partake*



*of the root, and fatness of the olive-tree; and are therefore radically and vitally in it. Besides, as the receiving of them will be life from the dead to the Gentiles, this teaches us, that there will be a comparative death upon the gentile branches, till the Jews are received in again; and as their diminution was the riches of the Gentiles, we may be sure that the Lord will not always withhold from the Gentiles the superior life and riches, which they are to attain by their fulness; see ver. 12—15.*

5. Providence has, in every age, sealed its gracious designs in favour of the Jews, by their astonishing preservation amongst their enemies; and by keeping them distinct from all the nations among whom they dwell, both by a constant operation upon their minds, and by the general dislike of the Gentiles to them. The Lord had assured them, that though he made *a full end of all the nations whither he had scattered them*, he would *not make a full end of them*, Jer. iv. 27. v. 10, 18. xxx. 11. xlvi. 28. It was for his own glory that he gave, and he will therefore keep, this promise; which has made them as visibly a sign to the nations at large, as ever they had been to the neighbouring countries, in their wonderful journey from Egypt to Canaan. And, indeed, what one nation was ever like the Jews, either in their former glory, or their present shame? In whatever state we find them, according to Balaam's prophecy, *they dwell alone, and are*  
*not*

not reckoned among the nations, Num. xxiii. 9. for the Lord has peculiar designs to answer upon them; and he has taught us to reason from their *preservation* to their future *restoration*, both temporal and spiritual, Isai. xlix. 6. But we proceed to consider,

### III. THE TIME WHEN WE MAY HOPE THAT THEIR GENERAL CONVERSION WILL BEGIN.

And here many things incline me to believe, that it will begin before the seventh trumpet sounds A. D. 1866, to call them to their own land; for not to say, that if grace had not taken a previous possession of their hearts, some of them at least, who live in the remotest places from Jerusalem, would not have fortitude to encounter the difficulties which attend their return, we may observe,

1. That, as the evangelizing the Gentiles will be a gradual work, and begun under this trumpet, so may also that of the Jews; which is the more probable, because, both under the *sixth seal*, and the *seventh trumpet*, the conversion of the Jews precedes that of the Gentiles; see Rev. vii. 4—9. xiv. 1—7.

2. We read of John's measuring *the temple of God, the altar, and them that worship at it*, in the time of this sixth trumpet, Rev. xi. 1, 2. and these Jewish phrases favour the idea, that

the conversion of that people may probably begin under this present trumpet: and if *Apol-lyon*, who comes forth under the fifth trumpet, persecutes believing Gentiles under the sixth, at the head of his eastern and western *locusts*; the same enemy, under his Hebrew name *Abaddon*, may doubtless do the same against the Jews, as converted, as well as in their infidelity, for a part of the same time; see Rev. ix. 11, 19.

3. The *mystery of God*, which is to be finished when the seventh angel shall begin to sound, Rev. x. 7. whatever else it implies, signifies that mystery of the union of Jews and Gentiles in one church state, which he has declared to his servants the prophets, Rom. xvi. 25, 26. now the finishing of this mystery under the seventh trumpet, supposes it begun under this.

4. When the seventh trumpet sounds, we find the *twenty-four elders*, who are the heads of the jewish and christian church, upon their thrones before God, Rev. xi. 16. which proves, that they had been converted before that trumpet sounded. And the same may be said of the 144,000, who stand with the *Lamb on mount Sion*, at the beginning of that trumpet, Rev. xiv. 1—4.

And while these considerations incline us to expect, that their conversion will begin before the seventh trumpet sounds A. D. 1866, it is probable that it will begin about A. D. 1816; because

because it was revealed to Daniel, ch. viii. 13, 14. that after 2300 *days*, or as the LXX read it, after 2400 *days*, that is, years, from the time of the *ceasing of the daily sacrifice*, the *sanctuary* should *be cleansed*: now the daily sacrifice ceased by means of the Babylonians, in Daniel's days, 584 years before Christ's time; to which add 2400 years, and it points out A. D. 1816, for the cleansing of the sanctuary; though perhaps ver. 14. intimates that *the host*, or the jewish people in general, will continue to be *trodden down* some years after that. But if the Jews about Jerusalem are converted by A. D. 1816, it is natural to suppose that they will, in some sense, cleanse the sanctuary, by the above time; which we are sure they did not at the end of 2300 days, or at A. D. 1716. See my *Remarks on the Revelation*, p. 191—194.



## C H A P. II.

OF THE JEWS RETURN TO THEIR  
OWN LAND.

And here, I. WE ARE TO PROVE THAT  
THEY SHALL RETURN TO THE LAND OF  
CANAAN.

THEY must return, 1. Because that land was settled upon them in the original grant of it to Abraham, Gen. xii. 7. *The Lord appeared to Abram, and said, unto thy seed will I give this land.* And when Lot was separated from him he added, ch. xiii. 15. *All the land which thou see'st, to thee will I give it, and to thy seed for ever.* And again, having declared that he would be a God to him and to his seed after him, in their generations, ch. xvii. 7. he adds, ver. 8. *I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.* This deed of gift, which was published three times to Abraham, was afterwards declared to Isaac, Gen. xxvi. 3. and again confirmed to Jacob, in the presence of *the angels of God*, ch. xxviii. 12—15. and frequently renewed, with great solemnity, to  
their



their posterity ; see Exod. vi. 8. xx. 24. Josh. i. 2, 3. and innumerable other places. And this covenant being absolute, must be irrevocable ; and so both Balaam and St. Paul understood it, Num. xxiii. 19. Rom. xi. 29. And the old testament saints in general pleaded, and rested upon this engagement of infinite veracity, in their several straits and difficulties ; see Ps. lxxiv. 20. Isai. lxiii. 15, 16. and well they might for,

2. Not only God's perfections in general, stand bound by this promise to many unborn Jews, but even his life, his glory, and all that he has and is. It was the self-existent, immutable, and eternal JEHOVAH, who said to Abram, *To thy seed will I give this land*, Gen. xii. 7. therefore says Habakkuk, ch. i. 12. *Art thou not from everlasting, O Jehovah, my God, mine holy one ? therefore we shall not die, though we are corrected. And, as among men, an oath for confirmation is to them an end of all strife, so when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely, blessing I will bless thee ; and multiplying I will multiply thee.* And in that engagement it was expressly promised, *Thy seed shall possess the gate of his enemies*, Gen. xxii. 16—18. Heb. vi. 13—16. The covenant of grace therefore, cannot stand firmer than this divine obligation to the seed of Abraham ; for it is impossible for God himself to go beyond this security, *As I live saith*

*saieth the LORD.* Yet as God is not an object of sense, and we cannot view him with fixed immoveable eyes,

3. He has represented his engagements with the house of Israel, as more firm and stable than the most durable things in nature. Providence set *the mountains round about Jerusalem*, as a kind of natural representation how *the LORD is round about his people, from henceforth and even for ever*, Ps. cxxv. 2. And having said to his church in general, *The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed; for this is as the waters of Noah unto me, &c.* Isai. liv. 9, 10. to bring home this grace to the seed of Abraham his friend, *Thus saith the LORD*, Jer. xxxi. 35, 36. *which giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night; which divideth the sea, when the waters thereof roar, the LORD of hosts is his name. If those ordinances depart from before me, saith the LORD, then the seed of Israel shall also cease from being a nation before me for ever.* He adds, ver. 37. *Thus saith the LORD. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD;* see also ch. xxxiii. 20, 21, 25, 26. And to lead our thoughts to future and yet more durable things, it is declared,  
Isai.

Isai. lxvi. 22. *As the new heavens and new earth which I will make shall remain before me, saith the LORD, so shall your seed and your name remain.* Accordingly, he has engraven the names of the twelve apostles of the Lamb, who were all Jews, on the foundations of the heavenly city. And an infinitely greater Jew, Christ Jesus, in his complex person as God-man, is *the essential covenant* of every thing, which the Lord ever promised his gentile, or his jewish people, Isai. xlii. 6. xlix. 8—16. This reminds me to add, that the Jews must indisputably be restored, both to their ancient temporal and spiritual glory.

4. Because Isaiah declares that one important end of Christ's incarnation was, *to raise up the tribes of Jacob, and to restore the preserved of Israel*, ch. xlix. 6. And whether he does or not hereafter, in any extraordinary manner, restore their genealogies, distinguish their tribes, and separate real from the pretended offspring of Abraham, as some Jews expect, we are sure that *they* will be made *his footstool*, who are enemies to him as king of the Jews, or under any other of his characters, Ps. cx. 1. God has also especially said, Ps. ii. 6. *I have set my king upon my holy hill of Zion, where David his father reigned: and of the increase of his government and peace, there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth*

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even



*even for ever, Isai. ix. 7. Therefore said the angel to the blessed virgin, Luke i. 32, 33. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end: and will not the moon be confounded, and the sun ashamed, when the LORD of hosts reigns in mount Zion, in Jerusalem, and before his ancients gloriously? Isai. xxiv. 23.*

5. Lest the present dispersion of the Jews should stagger their faith or ours, we may observe, that their restoration to their own land has been generally notified to them, before or in the time of every captivity. Before Abram had any children, the Lord awoke his heart to pray for them by these words, Gen. xv. 13, 14. *Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge; and afterwards shall they come out with great substance, viz. to this land which I have given thy seed, ver. 18—21.* And Moses, having predicted their various miseries and dispersions, Deut. xxviii. 15 to the end, and xxix. 20 to the end, tells them, ch. xxx. 5. and Lev. xxvi. 40—45. that the Lord would *bring them again to the land which their fathers possessed.* And Solomon's prayer at the dedication of the temple, together with the answer to it, assured them of their restoration from captivity when they prayed for it; see 2 Chron.



2 Chron. vi. 36—39. and vii. 1, 14. And before Israel was taken captive by the Assyrians, the Lord said of them by Amos, ch. ix. 8, 9. *I will destroy the sinful kingdom from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For lo! I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth.* Judah's captivity in Babylon was fixed to seventy years, Jer. xxv. 11, 12. Dan. ix. 2. And when their descendants were going to perpetrate a crime which never was, nor can be paralleled upon earth, viz. murdering the Son of God, he told his disciples that, for *the elect's sake*, the Roman ravages upon Jerusalem should be shortened, Mat. xxiv. 22. and that that city should be *trodden under foot of the Gentiles, only till the times of the Gentiles should be fulfilled*, Luke xxi. 24. and Christ's answer to their inquiry, about the time of God's mercy to that city, a little before his ascension, served to assure them, that *the kingdom should be restored to Israel*, though they were not to know the time, Acts i. 6, 7. yet the survivor of them was permitted to see in Patmos, that when the sixth trumpet should sound, *the Gentiles were to tread the holy city under foot, only for its 1260 years, or forty-two months*, Rev. xi. 2. which are now near their conclusion.

6. Many prophecies which have never yet been accomplished, hold out this hope to us from God. To select a few of them. After the Lord has been *found* of the gentile nations, who *sought* him *not*, he has resolved, *I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains ; and mine elect shall inherit it, and my servants shall dwell there*, Isai. lxxv. 1, 9. For saith he, ch. xi. 11—16. *It shall come to pass in that day, viz. in Christ's time, ver. 1—10. that the LORD shall set his hand again the second time, to recover the remnant of his people, that shall be left, &c. And he shall set up an ensign for the nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. Then shall Ephraim envy Judah, and Judah vex Ephraim no more, when they fly upon the shoulders of the Philistines towards the west, and when they spoil those of the east together.* These words speak of a second general recovery, both of Judah and Israel, which is to take place in gospel times ; and which is to resemble the deliverance of the hosts of the Lord out of *Egypt*, to which it is expressly compared, ver. 16. and for all these reasons, could not receive its accomplishment in the return of the Jews from Babylon. That salvation was far less than their deliverance out of *Egypt*, and therefore could not make it forgotten ; but of this

this it is said, Jer. xxiii. 5—8. *In his, viz. Christ's days, Judah shall be saved, and Israel shall dwell safely. Therefore, because this shall certainly be effected, behold the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but the LORD liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.* Again, thus saith the LORD by Jeremiah, ch. xxx. 3, 18. *I will bring again the captivity of Jacob's tents, that is, of my people Israel and Judah; and I will cause them to return to the land, that I gave to their fathers, and they shall possess it.* And after many promises to the same purpose, ch. xxxi. he adds, ver. 27, 28. *I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast; and I will watch over them to build and to plant, saith the LORD; who afterwards tells us of the new covenant which he will make with them, ver. 31—34.* Again, ch. xxxiii. 7, &c. *I will cause the captivity of Judah, and the captivity of Israel to return; and I will build them as at the first.* And when the branch of righteousness is grown up unto David, that is, in gospel times, Judah shall be saved, and Israel shall dwell safely; for I will cause their captivity to return, and have mercy on them, ver. 15, 16, 26.



Ezekiel is entertained with the same prospect, ch. xx. 34, &c. *I will gather you out of the countries, wherein ye are scattered, &c. and I will bring you into the wilderness of the people; for in my holy mountain, in the mountain of the height of Israel, saith the LORD God, there shall all the house of Israel, all of them in the land serve me; and there will I accept them.* And having promised, ch. xxxvi. 11, 24, &c. *to take them from among the heathen, to gather them, out of all countries, to bring them to their own land, and to multiply them there;* he adds, *I will settle you after your old estates; and I will do better for you than at your beginnings.* By Hosea it is declared, ch. i. 11. ii. 15, &c. iii. 4, 5. *that when the children of Israel have continued many days without a king; afterwards they shall return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness, in the latter days. And they, and the children of Judah shall be gathered together, and appoint them one head, and come up out of the land. Yea, she shall go through the valley of Achor, as a door of hope; and sing there, as in the days of her youth, as she is going to be betrothed to the Lord for ever.* Micah also testifies on God's behalf, ch. ii. 12. *I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold.* And Zechariah  
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witnesseth, ch. ii. 12. xii. 6. *The LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again ; which shall be inhabited again in her own place, even in Jerusalem.* See farther on this subject,

Isai. ii. 2, 3, 5. xiv. 1, 2, 32. xxvii. 12, 13. xl. 2, 5. xlix. 13—26. and especially the seven last chapters.

Jer. xvi. 14, 15. xxxii. 7—15, 36—44. Ezek. xxxiv. throughout, and xxxvii. 19—28.

Hos. iii. 13, 14. Joel iii. 20. Amos ix. 11—15.

Micah iv. 6—8. vii. 8, 9, 11, 20. and Zeph. iii. 9, 10.

## II. THAT ISRAEL, OR THE TEN TRIBES SHALL BE BROUGHT BACK TO CANAAN, AS WELL AS JUDAH AND BENJAMIN.

To this it may be objected, 1. That the ten tribes are so mingled with the nations, by intermarriages with them, that it is impossible to man to distinguish them, without an immediate revelation from heaven. *Ans.* It will be readily granted, that many families of every tribe may be lost to the house of Israel, in the manner which this objection supposes ; yet, (1.) If there had not been purely Israelitish persons and families, of every tribe, in the days of *Constantine*, how could it have been said, that there were then *sealed of every tribe*

12,000 ?

12,000 ? Rev. vii. 4—8. Perhaps neither the world nor the church knew of many of these persons, much less could distinguish their relation to their several tribes ; but that hand which had preserved these *hidden ones*, pointed them out by the *seal of God* upon them, in the order of their tribes, to John in Patmos. And the Holy Ghost probably informed us of what he did for them in the fourth century, that our faith might not stagger at the thought, of his repeating the same favours at A. D. 1866. (2.) The Lord promised the *house of Israel*, as well as the *house of Judah*, (Jer. iv. 27. v. 10, 18. xlv. 28.) that he would *not make a full end of them*, Jer. xxx. 3—11. therefore he has not made a full end of them, nor ever will ; yea he must have preserved the former distinct from the Gentiles, as well as the latter ; and will hereafter call the nations to attest the immutability of his counsels, by their return to Canaan, with the two tribes.

*Obj.* 2. Supposing the ten tribes to have increased, in any proportion near to that of the two ; and if a considerable part of North America has been peopled with them, from the eastern parts of Asia, the land of Canaan, however enlarged hereafter, by any moderate computation, cannot contain, much less support them. *Ans.* (1.) It has been already observed, that every tribe of Israel may lose families, by their mingling with the nations ; and probably this occurs to every tribe, in every

every age. (2.) Neither Jews nor Israelites will return all at once to Canaan ; and many of them will not return, till after *Gog* has destroyed *two-thirds* of the Jews, of which we shall hear in our third chapter. (3.) Those words, Ezek. xxxiv. 27. the *earth*, or the *land* *הארץ* shall yield her increase, not being yet fulfilled, no man knows fully what *the earth's* full increase is. (4.) If we find plain promises in the scripture of Israel's return to their own land, we must take heed not to set providences, nor any of the difficulties which sense may espy, against the promises. *Is any thing too hard for the Lord?*

*Obj.* 3. As a small number, from the several ten tribes returned with, or followed the two tribes from their captivity, so as again to constitute the *twelve tribes*, Acts xxvi. 7. James i. 1. is not their joint return to Canaan, sufficient to answer what the scriptures have said relating to it? and is not this easier to conceive of than their general return? *Ans.* (1.) Believers of every tribe of Israel, in the apostles days, might well be called the *twelve tribes*, because the *holy seed* was feminally the *substance* of every tribe, Isai. vi. 13. but unless it could be proved, that none of the tribe of Judah or Benjamin will hereafter return to Canaan, but only the descendants of such of these tribes, who had believed in the apostles days (which I suppose no one will assert), there can be no reason for confining Israel's return, only to

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the offspring of those few of the ten tribes, which had believed at that time. And, (2.) Not those only, of every tribe, who are found believers in Christ at A. D. 1866, shall return to Canaan; for the *dry bones*, Ezek. xxxvii. 11. are *the whole house of Israel*; some of whom, there is reason to fear, will, in a figure, *awake to shame and everlasting contempt*, in that day, Dan. xii. 2. (3.) If nothing less than their general return, will exhaust the full meaning of the promises made in their favour, they must return in the same manner as Judah. And we apprehend they will,

1. Because Canaan was promised *for ever*, to the seed of Abraham in general, who should descend from Isaac and Jacob, Gen. xiii. 15, 16. xxi. 12. xxviii. 13. And as there were no conditions expressed in that original deed of gift which conveyed it to them, which could occasion a forfeiture, if the most considerable part, if five parts out of six of his posterity, should be generally deprived of it, what will become of the divine faithfulness, which had bound itself by an oath to his seed? True, they may be punished for violations of the moral law, after they have shaken off the ceremonial yoke of bondage, and after the Lord himself has abolished it; but they shall not be deprived of their indefeasible hereditary right to the land of promise; nor ever say hereafter, when they see two of their brethren in possession of that land, “He called himself  
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“ in vain the God of Abraham, Isaac, and Jacob ; he said in vain to us, that he would give us this land in possession : yet now our flesh is as the flesh of our brethren, and our children as their children.” Neh. v. 5.

2. The Lord’s avowal of his relation to Israel, encourages the hope of their general return. He frequently styles himself *the Lord God of Israel, the Holy One of Israel, the King, the God, and the Redeemer of Israel*; which certainly implies very gracious designs in favour of the people, whom he has called by this name. And however *the children of Israel, and the children of Judah, may be oppressed together, their redeemer is strong, the LORD of hosts is his name*, Jer. l. 33, 34. who would be ashamed to be called their God, if he was not to keep every promise made to them. Therefore, as his being called the *God of Abraham, Isaac, and Jacob*, implies that their bodies shall be raised at the last day, Luke xx. 37, 38. so his calling himself the *God of Israel*, says to the whole house of Israel, *Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel*, Ezek. xxxvii. 11—14.

3. Prophecies yet unaccomplished ascertain this hope for Israel. Many of these have been considered under the former head, which prove the return both of Israel and Judah ; in addition to which, a few more may suffice, viz.

Ezek. xi. 15—17. where we find *the inhabitants of Jerusalem* saying to *the house of Israel*, under the influence of an avaricious spirit, *Get ye far from the LORD ; unto us is this land given in possession : but what saith the answer of God to Israel ? Thus saith the Lord, I will gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.* Again, ch. xxxix. 25—28. *I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel, (who shall be made one stick in God's hand, ch. xxxvii. 16—19.) then shall they know that I am the LORD their God, when I have gathered them unto their own land, and have left none of them any more in their enemies land.* Zechariah adds, ch. x. 6—10. *I will strengthen the house of Judah, and I will save the house of Joseph ; and I will bring them again to place them ; and they shall be as though I had not cast them off ; for I am the LORD their God. I will hiss for them and gather them ; and I will sow them among the people ; and they shall remember me in far countries, and they shall live with their children, and turn again. And this shall come to pass, when the eyes of all the tribes of Israel shall be toward the LORD, ch. ix. 1.*

And yet more fully to assure us, that by *Israel* he means the nation usually called by that name, the Holy Ghost has descended to particulars in their country, and promised to  
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bring again the *captivity of the house of Joseph*, of Ephraim, yea of Samaria and of Gilead, of Bashan, Carmel, and Sharon; see Isai. lxxv. 10. Jer. xxxi. 5, 6, 20. l. 19. Obadiah 19. Micah vii. 14. Zech. x. 10. which leaves no room for hesitancy on this subject.

4. God's bringing them back to their own land, will be perfectly consistent with the former displays of his power and grace in their favour. Terah, the father of Abraham and Nahor, *served other Gods*, Josh. xxiv. 2. therefore it is probable, that his wiser posterity were *cast out from the face of their gods*, when they fled into Mesopotamia, and sojourned there many days, as the apocryphal book of *Judith* asserts, ch. v. 7, 8. And if so, though Jacob, the Syrian ready to perish, Deut. xxvi. 5. may have been chiefly intended in Ezek. xvi. 5, &c. yet the state of his grandfather too, resembled that of a *wretched infant, cast out in the open field, to the loathing of his person*. Alas! human pity hardened into adamant by superstition, could not afford him a friendly glance; but while bigotry blindly raged against his supposed impiety, divine mercy passed by, and said to him, *Live*. And what has not *the Lord* done for him and his descendants since, merely *because he loved them*? Deut. vii. 7, 8. therefore he will still save them *for his name's sake*, Ezek. xx. 44. for he is *of one mind and who can turn him? and what his soul desireth even that he doth*. He brought them out of Egypt, with  
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*an high hand, and with an out-stretched arm ; and to the same power the apostle looks for their restoration, Rom. xi. 23. God is able to graft them in again. And when the deliverer comes to Sion, he shall appear to be the glory of his people Israel, Luke ii. 32. and ten thousand tongues shall say, Blessed be the king that cometh in the name of the Lord.*

*Known unto God are all his works from the beginning of the world ; and as they are all done in truth, there must be an agreement between his former and his latter works, and between both, and his words of grace or wrath. And if he bears the house of Jacob and the house of Israel from the belly, and carries them from the womb, even to old age, says he, I am he, and even to hoary hairs will I carry you, Isai. xlvii. 3, 4. When Israel had broken off from the house of David, and from the worship of God, their civil liberties were destroyed of course ; there was no peace to him that went out, nor to him that came in, but great vexation was upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city : for God did vex them with all adversity, 2 Chron. xv. 5, 6. But when the Lord saw the affliction of Israel very bitter ; and that there was no helper for Israel, he said not that he would blot out the name of Israel from under heaven ; but he saved them by the hand of Jeroboam, the son of Joash, who restored the coast of Israel, as Jonah the son of Amittai had prophesied that*



that he should, 2 Kings xiv. 25—27. He sent them also several messengers of mercy, to gather up his elect among them; and to testify to those who had *destroyed* themselves, that in him was their *help*: and this ancient grace to a people with whom he had made a covenant, must be supported by that which is future; for grace *calls* to grace, as *deep calls to deep*.—N. B. Israel was carried captive by Shalmanezzer, king of Assyria, 721 years before Christ's time, 2 Kings xvii. 6—18. (and 133 years before Jerusalem was destroyed by the Babylonians;) so that their dispersion has now continued more than 2500 years. But *hear the word of the Lord, O ye dry bones. Hear O Israel; for they that hear shall live!*

### III. OF THE TIME WHEN THE JEWS WILL RETURN TO THEIR OWN LAND.

We are assured in general, Mic. v. 2, 3. that when *she which travelleth*, that is, the church, *hath brought forth, then the remnant of Judah shall return unto the children of Israel*; see Isai. liv. 1. And the following reasons incline me to expect this important event, either a little before, or in the year 1866.

1. Because, when Daniel had a vision of the Medo-Persian, Grecian, and Roman empires,

empires, which were to succeed the Babylonian, ch. viii. an holy one asks the Lord Jesus, ver. 13. *How long shall the vision be, the daily sacrifice taken away, and the transgression of desolation; to give both the sanctuary and the host to be trodden under foot?* and he is answered, ver. 14. *unto 2300, or as the LXX. read it, to 2400 days, or years, then shall the sanctuary be cleansed.* We cannot call them only 2300 years, for upon that computation the time is elapsed, and the work not done. But reckoning the 2400 years from the *third year of Belshazzar*, when Daniel had this vision, ver. 1. that is, from 553 years before Christ's time, they point out to us A. D. 1847, for the cleansing of the sanctuary. Or, reckoning them from the date of this vision, as Cyrus took Babylon 539 years before Christ's time, they will end A. D. 1861; but allowing him five years more to complete his conquest of that empire, the 2400 years will end at A. D. 1866.: and if it should appear that this is the year of the Jews redemption, probably the two preceding periods may be marked with signal events, leading to their general restoration; see my *Remarks on Rev. xiv. 1—5.* p. 191—193.

2. As the sacred light which shines under the sixth trumpet, could not but excite an expectation of great and glorious things, in favour of Jews and Gentiles, to repress fond hopes,

hopes, that the *kingdom of God* should speedily appear, the Holy Ghost has assured us, under this trumpet, that *the time shall not be yet*; but, adds he, *In the days of the voice of the seventh angel, when he shall be about to sound, the mystery of God shall be finished*; of which the dispersion of the Jews among all nations, yet every where in a state of separation from them, must certainly be reckoned a part, Rev. x. 6, 7. Therefore, if we find the time when the sixth trumpet ends, and the seventh begins to sound; we shall find the time when the Jews will return to their own land.

In my *Remarks on the Revelation*, page 115—119, I have mentioned *eight* reasons, which still continue to satisfy me, that the time of the sixth trumpet is to be reckoned from A. D. 606 to 1866; especially this, that the eastern *witness*, who was to testify against Mahometanism, began at the above year; and as both the *witnesses* are to continue 1260 years, and both to lie dead together, therefore they must have both begun, and will therefore conclude together, in the year 1866. And as *the three years and an half* in which they lie dead, are to be reckoned a part of their 1260 years; so the time when they *finish their testimony* will be signalized, in the church, by the subsequent resurrection and ascension of the two witnesses into heaven; and in the world, by an *earthquake*, which will fall *the same hour*,

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upon the court part of the city of Rome, and destroy 7000 of their gentry and nobility ; see Rev. xi. 1—13. These events cannot be hidden from the people of God ; and when they see them, they will be sure that the sixth trumpet is concluded, and hearken to hear the first *voice of the seventh* ; especially as they know, that *the third woe cometh raxv quickly* ; and that *when this angel shall be about to sound, the mystery of God shall be finished*, in the restoration of the Jews, and the gathering in of the Gentiles to Christ ; *as he hath declared the glad tidings to his servants the prophets*. N. B. When the two witnesses, spoken of above, are *dead* in the church, from A. D. 1862 to 1866, they will probably be alive in the play-house, in a dramatic performance called the *Reformers*, which will highly entertain the unwise of these times. But to return.

3. We hear of the sounding of the seventh trumpet, Rev. xi. 15. and the remainder of that chapter is chiefly taken up, in giving us the general contents of that trumpet, as they relate to time and eternity ; only we are incidentally informed, that *the four and twenty elders were there, on their thrones* before God ; and that the gospel of the old testament grace was wonderfully opened, ver. 16, 19. Then, ch. xii. is a continuation of the churches persecutions, by those *two beasts*, which are described



described ch. xiii. And the first prophetic history which follows under this trumpet, and precedes the accounts of Christ's triumphs amongst the Gentiles, is that of 144,000 Jews, who stood *with the Lamb on mount Sion*, ch. xiv. 1—6. which supposes that they were restored to their own land; on or before A. D. 1866, when the seventh trumpet sounds.

4. Though that which is said of the two *witnesses*, Rev. xi. 11, 12. will certainly be accomplished on the eastern and western churches, which have borne his name; yet there is such a similarity between their rising from the dead, and ascension to heaven, and the Jews return to the holy land, that I am not certain, whether this last event may not be also included in the account of the witnesses; especially as both these events will occur at, or near the same time, viz. A. D. 1866.

And if the Jews are restored to their own land about that time,

1. Their return will be in a time of great moral darkness in the world; therefore, after it had been cried to them, *Isai. lx. 1. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*, it is added, ver. 3. *for behold the darkness shall cover the earth, and gross darkness the people*, viz. by means of the mahometan chief, who will become a papal christian, the second *beast*, and a *false prophet* for antichrist, about this time; and

unite all his forces, with the first *beast*, to darken and enslave the earth, Rev. xiii. 11, &c.

2. This helps to explain Luke xxi. 24. *Jerusalem shall be trodden down of the Gentiles, till the καιροι seasons of the Gentiles be fulfilled.* The word καιροι describes *seasons* both of terror and of comfort; and perhaps both may be intended here. If the *Gentiles*, in the first clause of these words, signify the Turks, we know they will *tread down Jerusalem, till their times* come to be visited of God in a way of vengeance. And we found that about this time, their empire will be reduced to *two little horns*, or kingdoms; see *Remarks on Rev. xiii. 11, &c.* and as they are coming down into this debilitated state, they cannot prevent the Jews repossessing their own land. But our Lord seems to speak of the *Gentiles* more generally, in the latter clause of the text; and we know, that *Jerusalem will be trodden down of the Turkish, or other Gentiles, till the times, or seasons* arrive, when the *Gentiles* shall be generally visited of God, in everlasting mercy, by the gospel. These *times of the Gentiles*, however, differ from that of the *fulnesh of the Gentiles*, which is to succeed the general conversion of the Jews; see Rom. xi. 25. and compare Rev. vii. 9. with xiv. 6. Both the above things at least will be accomplished, and both may have been intended here. But we must next inquire,

#### IV. FROM

IV. FROM WHAT COUNTRIES THE JEWS  
WILL BE GATHERED.

He that has all nations in his hands, can be at no more loss to find the subjects of the foregoing prophecies, than to devise means to bring his banished home. Neither the ten, however, nor the two tribes shall return to the land of promise, till the former have borne the shame of their ancient idolatry, and the latter of their bloody rejection of Christ, before all those nations whither the Lord has led them, Deut. xxviii. 37—68. And we shall see, that the *severity of God* has been universally testified upon this once holy people, when there is found scarcely a kingdom upon earth, but what furnishes its quota, more or less, for the triumphs of that day, when God will bring them back to their own land; unless we must except some popish countries, from which christian idolaters have expelled them. Many of them doubtless have wandered to America, where they will be found, as well as in the other three quarters of the globe.

But we are here only to inquire, from what lands the scripture saith they shall return; the account of which is sometimes given us enigmatically in Patronymicks, the name of the founder of a kingdom being used for the kingdom itself; which, in a measure, leaves us uncertain what country is intended. Suffice it,



it, however, that he who alone can effect this work, has given us all that knowledge about it, which was needful for us.

Isaiah tells us, ch. xi. 11, 12. that *the Lord will recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and from the four corners of the earth*, to which they may have emigrated from these, or from any other places. *Assyria* had been *the rod of God's anger* against their ancestors; but mercy will snatch a remnant of the house of *Jacob* from under their oppressive hand, ch. x. 5, 20—22. And respecting *Egypt*, those words are to be again verified, *Out of Egypt have I called my son*; and again, *I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage*. They shall especially come from *Pathros*, a province in Egypt, where there were many Jews in Jeremiah's time, ch. xliv. 1, 15. And from *Cush*, that is, from among the Ethiopians in Africa, who descended from Cush, the son of the unhappy Ham, Gen. x. 6. The prophet Zephaniah adds, ch. iii. 10. *From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed shall bring mine offering*. The Persians too, who descended from *Elam* the son of Shem, Gen. x. 22. shall send out subjects for Christ's jewish kingdom; who also shall



shall come from *Shinar*, on the banks of the river Tigris, near which the ancient Eden stood; and not far distant from the place, where the proud tower of Babel dared the vengeance of heaven; nor very far remote from those mountains of Ararat in Armenia, from whence we all sprung out of Noah's ark. And they shall come from *Hamath*, a city of Syria, on the borders of Palestine, afterwards called *Antioch*; where the disciples were by a divine oracle (Isai. lxii. 2. lxv. 15.) called *Christians*; nearly on the same ground, where Nebuchadnezzar gave judgment upon Zedekiah, after he had taken Jerusalem, Jer. xxxix. 5. lii. 9. Acts xi. 26. The Lord will also gather them from *the islands of the sea* in general, or from maritime places in the different quarters of the globe. He adds, by the same prophet, ch. xlix. 11, 12. *I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far, and lo, these from the north, and from the west, and these from the land of Sinim*, or from among the Sinites, who inhabit the wilderness of *Sin*, or out of the city called *Sin* in Egypt, Exod. xvi. 1. Ezek. xxx. 15, 16. And after they are generally brought back to Judea, the Lord will send some converted Jews, *to the nations of Tarshish, Pul, and Lud, to Tubal and Javan, and to the isles afar off*; and they shall bring all your brethren for an offering unto the Lord, out of all nations upon horses and chariots  
and

*litters, and upon mules, and upon swift beasts to my holy mountain Jerusalem, saith the LORD; as the children of Israel bring an offering in a clean vessel, unto the house of the LORD, ch. lxvi. 19, 20. Tarshish may mean Tarsus in Cilicia; and by Pul some understand Assyria, of whose kings Pul was perhaps a general name, 2 Kings xv. 19. Lud also may signify some descendants of Shem, who were settled near Persia, Gen. x. 22. Ezek. xxvii. 10. as by Tubal and Javan probably Turkey and Tartary may be intended, Ezek. xxvii. 13. xxxviii. 2. They shall also come from all the isles, or countries which are afar off from Judea; and from the north, and from the west; see Jer. iii. 18. Zechariah adds, ch. viii. 7. that the Lord will save his people from the east country, and from the west country, where his two witnesses have delivered their testimony. And, in general, Jeremiah testifies, ch. xxxii. 37. that the Lord will gather them from all countries, whither he had driven them: though we shall hereafter find, that they will not be all gathered at once.*

And as they will be gathered from all lands, they may perhaps, bring the curiosities of every country with them to Judea: at least, they will bring to the land of promise, those arts and sciences, which one of the seven spirits of God had taught the Europeans and others; and to which they cannot but attend, after their begun conversion in A. D. 1816. And,

as there will then be people of every language under heaven at Jerusalem, if the *angel* who is to *fly through the midst of heaven* preaching the *everlasting gospel*, should be a Jew; and set out from Jerusalem A. D. 1870, Rev. xiv. 6, 7. in that city, he can be at no loss for an interpreter to enable him to speak to the people of every tongue, the great things which concern their everlasting peace. But from the schools set up in America, to teach Indian children English, some have conjectured, that perhaps the number of languages may be diminished hereafter, in order to facilitate the spread of the gospel; though even now it is said, that five languages will carry a man through the mercantile part of the world.

V. WHAT COUNTRIES THE JEWS WILL POSSESS, WHEN THEY RETURN TO THEIR OWN LAND.

The substance of Abram and Lot was of such a nature, and so great, as to render it, in a manner, necessary that they should separate from each other. And it appears, Gen. xiii. 9—15. that they both stood together upon some eminence, or mountain, when the former kindly said to the latter, *Is not the whole land לפניך before thy face* (or as the LXX. render it *εναντίον σου*). And Lot lifted up his eyes,  
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*and beheld at a distance, that the well-watered plain of Jordan, was as the garden of God; which tempted him to make a most dangerous settlement among the wicked, ver. 11, 13. And after Lot was separated from Abram, he returning to the same eminence, the LORD said to him, Lift up thine eyes, and look from the place where thou now art; and if he had stood upon a plain, he could have seen but a little way northward and southward, eastward and westward; and therefore the following words would have had but little meaning in them, which is absurd to suppose, viz. All the land which thou seest, to thee will I give it, and to thy seed after thee.* But as he could see the well-watered plain from that place, as well as Lot (which heightened the generosity of his offer to his nephew), so we shall hereafter find, that this also was given to his seed.

Observe, Abram was ordered to take possession of his inheritance by his eyes and his feet, ver. 17: as believers now take possession of their spiritual inheritance, by the eye and the feet of faith. Yet it is not probable, that Abram could see from one place, all the ten nations whose lands were given him of God, Gen. xv. 18—21. viz. from the Nile, *the river of Egypt, unto the great river, the river Euphrates*; but his God will faithfully keep for his seed all the mercy promised. And if his eyes then beheld any land, which his  
posterity



posterity never yet possessed, that grant remains to be realized to them, by a plenary seisin in the last days.

The *holy land* is but 210 miles long, and 90 broad ; but the *nation* that is to be *born in a day*, will be more numerous, when they return to Canaan, than they ever were in the days of their most prosperous kings, and therefore will require more room than ever ; for says Isaiah, ch. xlix. 18—22. *Lift up thine eyes round about, and behold, all these, thy children, ver. 17. gather themselves together, and come to thee : therefore thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow, by reason of the inhabitants ; so that the evangelized children which thou shalt have, after thou hast lost the other, who were merely Jews, or but imperfectly converted after A. D. 1816, shall say again in thine ears, The place is too strait for me ; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these ? seeing I have lost my children, and am desolate, a captive, and removing to and fro ; And who hath brought up these ? Behold I was left alone ; these where had they been ? But this is the Lord's doing, and Jehovah-jireh, the Lord will provide for the sons of Jacob. And, besides the countries formerly inhabited by the tribes of Israel and of Judah, he will give them Tyre and Sidon on the one side, and Moab and Ammon on the other. Edom also,*

in Arabia Petræa, shall become a possession for Israel; with all the coasts which properly belonged to any, and all these nations. They may not all be given them at once; but the following promises settle all these lands absolutely upon the seed of Jacob, viz. Isai. xi. 14. Jer. xlviii. 47. xlix. 2. Ezek. xxviii. 21, 25, 26. Amos ix. 12. Obad. 17—21. Zeph. ii. 4—11. Zech. ix. 1—8. Read also Ezek. xxv. and xxxv. chapters; and the division of the land hereafter, ch. xlvii. 13—21. and xlviii. 1.

Edom, Moab, and Ammon were the church's cousins, according to the flesh, and (like the Arians, Socinians, and Arminians of this day) often very troublesome to it; sometimes as principals, and at other times as auxiliaries in the wars against it; but God will hereafter give them all to the Jews. *Sanfon's* and *More's* maps of the Holy Land, reckon these three kingdoms about three degrees and an half, that is, 243 miles long, and two degrees, or 139 miles broad. And probably they were not less than this, if they contained forty cities; viz. Edom thirteen, Moab twenty-one, and Ammon six; see *Reland's Palest.* p. 520, &c.

If it be objected, How can Edom be given to the Jews, when God has said, Jer. xlix. 17, 18. *Edom shall be a desolation: as in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD: no man shall abide there, neither shall a son of man dwell*

*dwell in it?* We answer, (1.) Many protestant writers apprehend, that before Rome was built, it was cursed of God by the old testament prophets, under the names both of Edom and Babylon ; whose idolatry and enmity to the people of God, Rome has so exactly copied ; see Rev. xix. 3. (2 ) Perhaps Edom itself may, for a little time, be made a lake of fire and brimstone, after the millenium ; (especially if it should be the place of the rendezvous of that army, which will *compass about the camp of the saints, and the beloved city*, Rev. xx. 9.) and long after Sodom has become again a well-watered plain ; which leads me to observe, that

The prophet Ezekiel assures us, ch. xvi. 53—68. that *Sodom and her daughters*, as well as *Samaria and her daughters*, shall *return to their former estate*; and the Lord adds, ver. 61. *I will give them to thee, O Jerusalem, for daughters; but not by thy Sinai covenant, but absolutely, even as I gave thee Canaan at first.* Accordingly the Jews understand these words, says Dr. Gill, of the rebuilding of these cities, and restoring that land to its ancient fertility. Nor is this inconsistent with Jude 7. *Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for a  $\delta\epsilon\iota\gamma\mu\alpha$  sample, or pattern of the future hell; suffering the vengeance of eternal fire*; for, (1.) Jude speaks of the inhabitants  
of



of those cities, whom he describes as giving *themselves over to fornication, and going after strange flesh*, and not of the cities themselves. And in the same language our Lord speaks of the same persons, Mat. x. 15. *It shall be more tolerable for the land, that is, for the inhabitants of Sodom and Gomorrah, in the day of judgment, than for that city.* (2.) Sodom was indeed made a *lake of fire* at first, when the LORD rained upon Sodom and Gomorrah *brimstone and fire, from the LORD, out of heaven*; which kindled the bituminous matter of that soil into one general liquid flame, Gen. xix. 24. But this burning was not to continue always upon this spot; therefore when the fire had consumed the inflammable soil, the contiguous river broke in upon the cavity which the fire had made; and, together with the descending rain, turned it into what is now called the Asphaltite, or Bituminous Lake, or the Salt or Dead Sea. Therefore, what is said of their *suffering the vengeance of eternal fire*, must be understood of their souls; unless there is now a fire burning under the Dead Sea, which cannot be proved from these words. (3.) Though the destruction of Babylon and Edom are represented by that of Sodom, it is not said of Sodom, as it is of both these places, *It shall never be inhabited, neither shall it be dwelt in from generation to generation*; and again, *No man shall abide there, neither shall a son of man dwell therein*, Isai. xiii. 19.

Jer.



Jer. xlix. 18. l. 40. On the contrary, God's comparing the plagues of the land of Israel to the overthrow of Sodom, Deut. xxix. 23. Lam. iv. 6. Amos iv. 11. and afterwards making such amazing promises, as we have heard, to the land of Israel, seems to encourage hope for the land of Sodom too; especially as God said to Abram, *Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates*, Gen. xv. 18. And, when he stood with Lot looking upon Sodom, he believed that his posterity should receive it as a well-watered plain; and as such we have heard that God promises to give it to Jerusalem *for daughters*, that is, for places dependant upon it; (as the word *daughters* signifies, Jer. xlix. 2. and Ezek. xxvi. 6.) though we shall hear, in our third chapter, that he probably will not give it to them till A. D. 1941.

It will be easy to the blessed God to engulf the waters of the Dead Sea, and to raise up the land: and he has promised to *shake the sea*, as well as *heaven and earth, and the dry land*, Hag. ii. 6, 7. When the Lord gives Jerusalem *Sodom and her daughters*, this will be an addition of territory to Israel of about 72 miles long, and 20 broad, which will supply ground for many cities and villages. Thus shall Abraham's seed possess, both the portion of Esau, and the land which Lot so unwisely chose, to his inexpressible grief afterwards.

But

But before we leave this part of our subject, I will venture to hazard a conjecture, which the ingenious will dispose of as they please, viz. In the fourth letter, prefixed to my *Remarks on the three first Chapters of the Revelation*, I have endeavoured to prove, that after the resurrection, both heaven and hell will be in that new heaven and earth, which are spoken of 2 Pet. iii. 13. I have considered the city described, Rev. ch. xxi. as a representation of heaven. That city is 1500 miles *high, long, and broad*, ver. 16. Now 1500 miles is the sixteenth part of 24,000, which is reckoned the circumference of the present earth. But, considering the height of this celestial city, it may well contain that vast multitude, which we may hereafter hear of, as saved in the millennium. What then if that part of the earth, which is now in the environs of Jerusalem, should be the future heaven, viz. a glorious city 1500 miles *high, long, and broad*? if so, the more distant parts of the earth may perhaps be the hell, where the damned are tormented. It does not indeed appear, that the land of promise will ever be 1500 miles long and broad; nor can we exactly ascertain its future length and breadth; but it is reasonably supposed, that when *the rich among the people entreat the favour* of the Jews, the environs of Judea will be chiefly inhabited by the excellent of the earth, who have leisure and inclination frequently to go and worship at  
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at Jerusalem; which may diffuse a peculiar sanctity for 1500 miles in length and breadth. And if this space round about Jerusalem, should, after the general conflagration, become that celestial city which is described Rev. xxi. this will give a new beauty and emphasis to God's promise, to give Canaan to the Jews, for *an everlasting possession*; shew why that land, rather than any other upon earth, was made a type of heaven, Heb. ch. iv. and assign a reason, why the celestial city is called the *new* and the *holy Jerusalem*, and why the names of the *twelve tribes of Israel* are written on its gates, ver. 2, 10, 12.

## VI. OF THE CHARACTERS OF THEIR RETURN TO THEIR OWN LAND.

When the time comes, their redemption will be speedy, marvellous, very terrible to their enemies, but joyful to their friends; who will assist, and many of them join their return.


1. It will be a speedy work, when begun; so says Isaiah, lxvi. 7—9. *Before Zion travailed she brought forth, before her pain came she was delivered of a man-child*, viz. of that masculine son which the church will bring forth about this time, Rev. xii. 5. The prophet adds, *Who hath heard such things, who hath seen such things? shall the earth be made*



*to bring forth in one day? shall a nation be born at once? for as soon as Zion travailed she brought forth her children. Shall I bring to the birth, and not cause to bring forth, saith the LORD? Shall I cause to bring forth, and shut the womb, saith thy God? See also Zech. iii. 9. Yet there will be some loiterers among the Jews, even in that very vital day; who will comparatively stay long in the place of the breaking forth of children, Hos. xiii. 13.*

2. It will be a marvellous work, both in itself, and in its attending circumstances. The work itself is represented, by turning human bones, *scattered at the grave's mouth, and very dry*, into a living army, moving, with martial ardour, over the embattled plain. The house of Israel said indeed, *Our bones are dried, our hope is lost, we are cut off for our parts; but thus saith the Lord, who opens and no man shuts, I will open your graves, and bring you into the land of Israel: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD, Ezek. xxxvii. 1—4.* And he that raises this army, will head them himself, and lead them to their own land: yea, says Micah, ch. ii. 13. *the breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the LORD on the head of them.* Now, says Isaiah, xlii. 13—16. *the LORD shall go forth as a mighty man, he shall stir up jealousy as a man*  
of



*of war : he shall cry, yea roar ; he shall prevail against his enemies. Again, I will make waste mountains and hills, and dry up all their herbs ; and I will make the rivers  habitable places, and I will dry up the pools, even as the lake of Sodom.*

Micah vii. 15. tells the Jews, *According to the days of thy coming out of the land of Egypt, will I shew unto him marvellous things.* And Isaiah says, ch. xi. 15, 16. *The LORD shall utterly destroy the tongue of the Egyptian sea ; and, with his mighty wind, shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an high-way for the remnant of his people, which shall be left from Assyria ; like as it was to Israel, in the day that he came up out of the land of Egypt.* These scriptures shew, that in the escape of some of the Jews from the countries where they dwell, or in their journey towards Jerusalem, some of the miracles will be repeated, which attended Israel's coming out of Egypt, or their march through the wilderness. And some apprehend, that the Lord will send another Elijah, either *before the coming* of this great, or *before some other dreadful day of the Lord*, which is to succeed the Jews return to their own land, Mal. iv. 5. and if so, whether the angel who will *fly through the midst of heaven*, probably about A. D. 1870, preaching

the everlasting gospel to them that dwell on the earth, Rev. xiv. 6, 7. will be this Elijah, is a subject which must be left to the inquiry of future years and ministers. *From a part, we know something of the whole, 1 Cor. xiii. 9, 10. Gr. but the knowledge we have merely from a part, shall be done away, when that which is perfect is come.*

3. Their return will be attended with much terror to their enemies. At present, they will not consider *the purpose that is purposed upon the whole earth, viz. that the oppressor's yoke shall depart from off the Jews, and the burden depart from off their shoulders;* but fear will take hold of them, when they see *the hand which is stretched out upon all nations, to effect this, Isai. xiv. 25, 26. and the shaking among these dry bones will occasion a great trembling among them. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth; their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes, like worms out of the earth; they shall be afraid of the LORD our God; and shall fear because of thee, Mic. vii. 16, 17. and when they walk after the Lord, he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble, as in times past Israel trembled, when he flew as a bird out of Egypt, and escaped as a dove out*

*out of the land of Assyria: and I will place them in their houses, saith the LORD, Hof. xi. 10, 11. see also Isai. xlii. 13—15. And in that day it shall be said, Wo to the multitude of many people, who make a noise like the noise of the sea. The nations shall rush, like the rushing of many waters; but God shall rebuke them; and they shall flee far off; and shall be chased as the chaff of the mountains before the wind, and as that rolling thing, the thistle down, before the whirlwind, ch. xvii. 12, 13. Yea, saith the Lord, Jer. xxxiii. 9. this great work shall be to me a name of joy, a praise and an honour, before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.*

If the seven nations of Canaan would have retired to some other part of Asia, and given up their lands peaceably to the God of Israel; who marched visibly before his people, through the Red Sea, through the wilderness, and through their own river Jordan, they might have saved their lives, and some of their substance: but the future inhabitants of the Holy Land, will be much more inexcusable if they again attempt to wage unequal war with omnipotence. The land of Canaan is at present under the Turkish yoke; but the victorious Russians will probably dispossess them about A. D. 1866: by which time the  
Turkish



Turkish empire will be reduced to *two little horns*, or kingdoms ; see Rev. xiii. 11. And whether the Russians are Greek or papal Christians at that time, when *the year of the Lord's redeemed is come*, a surrender of their land to them, may be more reasonably expected from Christians, than from Mahometans ; especially as the above scriptures so loudly read the certain doom of those, who shall be found in that day *to fight against God*.

4. The nations in general will assist, and many of them will join their return to their own land. For *thus saith the Lord God, Behold I will lift up mine hands to the Gentiles, and set up my standard to the people ; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers*, especially in the infancy of thy kingdom ; and afterwards too, *they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet*, Isai. xlix. 22, 23. He adds, ch. lx. 3, &c. *The Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see, all they gather themselves together ; they come to thee. Then shalt thou see, and flow together ; and thine heart shall fear and be enlarged ; because the abundance of the sea shall be converted unto thee ; the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee ; yea,*  
all



*all they from Sheba shall come, who sprung from cursed Ham, Gen. x. 6, 7. as well as Abraham's children according to the flesh, viz. Kedar and Nebaioth, who descended from Ishmael, together with Midian and Ephab, whom that patriarch had by Keturah, Gen. xxv. 2, 4, 13. And will not the church exulting say, in that day, Who are these that fly as a cloud, and as doves to their windows? See the whole chapter throughout. And when the Gentiles see this wonderful work, they shall come to thee, O LORD, from the ends of the earth; and shall say, Surely our fathers have inherited vanity, lies, and things wherein is no profit, Jer. xvi. 19. therefore they shall say to one another, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, Isai. ii. 3. Mic. iv. 1, 2. At that time they shall call Jerusalem, the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD to Jerusalem; neither shall they walk any more after the imagination of their evil heart, Jer. iii. 17. Yea many people, and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts, In those days, ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard God is with you, Zech. viii. 22, 23. To the same purpose see Isai. xi. 9, 10. xix. 23—25. xxv. 6—9.*

lvi.

lvi. 6—8. Zech. ii. 11. vi. 15. And in whatever tribe the stranger settles, he shall have a portion there with the Jews, Ezek. xlvii. 22, 23.

VII. OF THEIR FIRST EMPLOYMENTS,  
WHEN THEY RETURN TO THEIR OWN  
LAND.

Their first care would have been, to remove all monuments of heathen idolatry out of the Holy Land, if their mahometan predecessors had not done this for them; whose own idols will be found at Mecca and Medina, not at Jerusalem. Three things, however, will necessarily engage their early attention, viz. dividing their lands to their several tribes, and rebuilding their cities, especially Jerusalem, with a temple in the midst of it.

1. They will divide their lands to their several tribes, and to the strangers who come up with them to the name of the Lord.—Tradition has probably handed down to the Jews, in every nation under heaven, what tribe they belong to; or if not, providence will find out means to ascertain the point, with sufficient exactness. And if it shall appear to be the design of the divine donor, to realize to every tribe the identical possession which had been anciently settled upon their fathers, when their coast is enlarged, that  
enlarge-

enlargement may also be divided by lot to every tribe, so that each may have that portion of land which is nearest to his ancient lot. But as Ezekiel's prophecy, ch. xlvii. 13 to the end, and xlviii. 1—29. probably speaks of a division of the land, which is yet to be made; (because from no day prior to this, was Jerusalem ever called, for a continuance, as it is to be from the day of this partition, Jehovah Shammah, *The Lord is there*, ver. 35.) therefore we apprehend, that that division will be of the whole land, which the Lord will hereafter give them. Providence will however decide, and explain this point in due time.

2. They will rebuild Jerusalem, and their other cities. True, the Lord will *give* them *great and goodly cities* of the Mahometans, as he formerly did of the Canaanites, *which they builded not; and houses full of all good things, which they filled not; yea, wells digged ready to their hands, and vineyards and oliveyards*, Deut. vi. 10, 11. Yet the following words speak expressly of these times, viz. Isai. lxi. 4, 5. *They shall build the old wastes, they shall raise up the former desolations; and they shall repair the waste cities, the desolations of many generations: and never till now were strangers willing to stand and feed their flocks; nor the sons of the alien contented to be their plowmen and vine-dressers, while they build; see also ch. lviii. 12. Jer. xxxiii. 12, 13. Ezek. xxxvi.*

30—35. Zech. i. 16, 17. ii. 1—4, 12. And it appears, Ezek. xlvi. 30—35. that Jerusalem will be built four square, each side of which will be 4500 *measures*: and if this *measure* is a *reed*, or three yards and an half, the 4500 measures will be near nine miles; see my *Remarks on Rev. xv. 5—8.* p. 213, 214. And if every side is near nine miles, the whole circumference of the city will be near thirty-six miles.

3. In the midst of Jerusalem, we apprehend, a third temple will be built, for Jews and Gentiles to worship together; for God now makes upon *mount Sion* a *feast of fat things* for *all nations*; who cannot, in vast crowds, enjoy this feast together, or, in a wet season, join in the joyful strains of evangelic praise, without a covering over them; therefore to build such a house will be the early care of Jews and Gentiles. And this temple, with its out-buildings and courts, will probably be near a mile square; see *Remarks*, quoted above, p. 211, 212. The ark of God was in the midst of his people, both when they encamped, and on their march through the wilderness: and of these happy times the Lord has said, Ezek. xxxvii. 26, 27. *I will set my sanctuary in the midst of them for ever my tabernacle also shall be with them; yea, I will be their God, and they shall be my people.* And of this house, the word which he spake by Zechariah, ch. ix. 8. will be more literally verified, than it ever had been  
of



of any other, *I will encamp about mine house, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more; for now have I seen with mine eyes.* This temple will be the more delightful to God and his people, being only used for evangelical worship; for now *they shall say no more, the ark of the covenant of the Lord, neither shall it come to mind, neither shall they remember it; neither shall they visit it, neither shall that be done any more,* Jer. iii. 16. for he who shook the earth at Sinai, has long ago shaken and removed that lower heaven of shadows, which poured no such light, and shed no such refreshing influence on mount Sion, as dignify and cheer our gospel times; see Hag. ii. 6. Heb. xii. 26, 27.

#### VIII. OF THEIR POLITY, AND OF THEIR OFFICERS, CIVIL AND ECCLESIASTICAL.

The great magistrate of the universe has left it to the nations at large, to fix upon such respective forms of government, as they find most conducive to their own happiness. And many things in the jewish polity may well be left to their own prudence, when the spirit of God is poured out upon them. We learn however from scripture, that the Lord Jesus will exercise a peculiar government over them; that a descendant of David's family will be

their king ; and that he will fix his royal residence in the tribe of Judah in Jerusalem, and on the hill of Zion.

1. The Lord Jēsus will eminently reign over them ; not indeed personally, the scripture denies this, Acts iii. 21. nor is his appearance among men necessary to their holiness and happiness ; nor suitable to the idea of our living by faith. Besides, if it would degrade an angel to come down and live upon earth, how much more the Lord of angels ! But he shall reign by his word and spirit. Israel had set up kings of their own ; but now the Lord saith, *O Israel, I will be thy king*, Hof. xiii. 9—12. Accordingly, says Isaiah, ix. 6, 7. *To us a child is born ; and the government shall be upon his shoulder ; of the increase of his government and peace there shall be no end, upon the throne of David, to order and to establish it, with judgment and justice, from henceforth and even forever ; the zeal of the Lord of hosts will perform this.* Therefore said the angel to the Virgin Mary, Luke i. 32, 33. *He shall be great, and shall be called the son of the highest ; and the Lord God shall give unto him the throne of his father David, which has so long stood, and yet stands vacant for him ; and he shall reign over the house of Jacob, and of his kingdom there shall be no end.* And when the deliverer is come to Sion, and the Lord has actually set his king upon that holy hill, Psal. ii. 6. he will, by his ministers, *send out the rod of his strength,*  
more

more potent than ever Moses's rod was, to subdue the nations to *the obedience of faith*.

But his reigning eminently in mount Sion, and his making Jerusalem *the throne of his glory*, and *the city of the great king*, intimates, (1.) His exerting a special gracious influence among his people there; which believing Gentiles will perceive, when they come up to worship the Lord at Jerusalem. (2.) His affording that city an eminent and peculiar protection, as his especial dwelling place for ever. And, (3.) His giving speedy answers to the appeals, which his subjects there make to him, *Isai. lxxv. 24.*

2. A branch of David's family will, probably, sit visibly upon his father's throne, in succession to the end of time. There is reason to believe, that the line of David is now preserved somewhere, to be hereafter attested to the satisfaction of all Israel, because the Lord promised David to *establish the throne of his kingdom for ever*, 2 Sam. vii. 13. therefore Jeremiah concludes, ch. xxxiii. 17—26. that, as sure as the world has *day and night in their season*, *David shall never want a man to sit upon the throne of the house of Israel*; which cannot be understood only of Christ, because he speaks of David's seed as *rulers over the seed of Abraham, Isaac, and Jacob*, and of *multiplying his seed*, ver. 22, 26. and that not only in the times of Zerubbabel and his successors, but whenever the *two families which the LORD*  
has

has chosen, shall be a nation before them, ver. 24. Hosea also tells us, ch. i. 10, 11. that when the number of the children of Israel shall be as the sand of the sea; and when it shall be said to them, ye are the sons of the living God, then shall the children of Israel and of Judah be gathered together, and appoint over them one temporal head; and great shall be the day of Jezreel. He adds, ch. iii. 4, 5. that the children of Israel shall abide many days without a king, &c. but afterward they shall return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. And, indeed, how can the spirit of grace and supplication be poured upon the house of David, as it certainly will be in these times; or how can that family, at one time, mourn apart, and at another be strong as the angel of the Lord, if there is no house of David? Zech. xii. 8, 10, 12. These last passages cannot be understood of Christ, any more than some of the preceding. And though an inspired apostle assures us, Acts xv. 16, 17. that God's visiting the Gentiles, to take out of them a people for his name, agrees with the words of the prophets in general, and especially with Amos ix. 11, 12. as the LXX. translate those words; yet, besides that spiritual and figurative sense, to understand the words of Amos literally, according to the Hebrew, assigns a reason for the following phraseology: *In that day will I raise up the tabernacle of David that*



*that is fallen, and close up the breaches thereof, and I will raise up his ruins, and will build it as in the days of old ; that is, in visible splendor ; that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the LORD that doth this. And though many myriads of the Jews believed in the times of the apostles, Acts xx. 20. Gr. and many more will hereafter, yet this does not seem to exhaust all the grace of this prophecy.*

Zerubbabel may perhaps be considered as a shadow of that person, who is hereafter first to enjoy this honour on David's throne ; and who seems to be represented by that *young twig*, Ezek. xvii. 22—24. which is to grow from *the highest branch of the high cedar, set by the hand of God. This tender one*, I suppose, now grows neglected and unknown in some inhospitable soil (where a jewish family may have preserved their genealogy from Solomon) : but when God plants it *in the mountain of the height of Israel*, it will bring forth such boughs, and bear such fruit, that all the trees of the field shall know, who it is that brings down the high tree and exalts the low ; dries up the green tree, and makes the dry tree to flourish ; which words could have but a partial accomplishment in Zerubbabel ; see also ch. xxxiv. 23—25. xxxvii. 24.

3. The royal residence of this king will be in the tribe of Judah, in Jerusalem, and on  
mount

mount Sion. This is implied in God's giving *Samaria and Sodom for daughters to Jerusalem*, Ezek. xvi. 61. and this is *the harvest*, which he *hath set for thee, O Judah*, when he returns *the captivity of his people*, Hos. vi. 11. with which agree the words of Zechariah, ch. x. 3, 4. (which might be, in part, accomplished in the times of the Maccabees,) viz. *The Lord of hosts hath visited his flock, the house of Judah; and hath made them as his goodly horse in the battle. From him came forth the corner, from him the nail, from him the battle-bow, from him every oppressor together. His throne shall also be established in the tabernacle of David*, Isai. xvi. 5. *Yea, now, O tower of the flock, the strong hold of the daughter of Zion, to thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem*, Mic. iv. 8.

This government will have no concern with the ceremonial law, which was long ago buried in the body of the God-man, Acts xv. 10, 11. Rom. vii. 1—4. And so far as their judicial law favoured of the ancient spirit of bondage, it must give place to the milder genius of evangelical times. But the moral law is of everlasting obligation; and the whole word of God, in its letter or spirit, will be the honourable basis of this glorious and permanent kingdom. And,

4. Agreeable to the complexion of this religious court, will be the characters of their magistrates

magistrates and ministers; who will carefully avoid the extremes of superstition on the one hand, and irreligion on the other. The ancient jewish *magistrates* did not *propagate* even the moral law (much less their ceremonial religion), yet they *defended* it, by the sword; and the persons in whose hands executive justice is hereafter lodged, will do the same; well satisfied, that to protect the moral law, is to furnish the gospel with an external defence, and to secure to the state the happiness which results from a national obedience to it. It cannot escape their attention, that the moral law was originally given, not to the jewish priest, but to Moses who was *king in Jeshurun*; that *that* law was published with a *voice that shook the earth*, and afterwards graven on tables of stone, firm and durable; that it was committed to the care of the redeemer, to be put into the hearts of all his new-covenant people; and that *the works of this law are written upon the heart of every man that comes into the world*: therefore, agreeable to the letter of this law, the jewish magistrate will suffer no subject to *make, nor bow down to graven images*; (see Zech. xiii. 2, 3.) to do any *manner of work on the sabbath day*; nor to *take the name of the Lord his God in vain*. At present, alas! half-hearted professors of this Sardian period, who *have a name to live and are dead*, are industrious to furnish christian magistrates, with delusive pleas for the neglect of these



duties, though they are essential to our political happiness. But hear what God has said of the happier times of which we speak, *Isai. i. 25—27. I will turn mine hand upon thee; and according to pureness, Heb. purge away thy dross, and take away all thy tin. And I will restore thy judges as at the first; and thy counsellors as at the beginning: and when I have given thee such magistrates as Moses, Joshua, and David were, afterwards thou shalt be called, the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness* And all men shall now know, that the moral law was made, and that its penal sanctions, even in this world, lie against the *ungodly and sinners*, and against the *unrighteous and profane*, as well as against the daring violators of second-table duties, *1 Tim. i. 9, 10.* and see clearly that, without an attention to these duties, magistrates cannot be *olive-trees*, furnishing the church with holy oil, *Zech. ch. iv. and Rev. xi. 4.* nor, as the *ministers of God*, possess a *glory and honour*, which they may carry with them into the heavenly Jerusalem, *Rev. xxi. 24.*

The Lord will also give them *ministers* as well as magistrates, according to *his own heart*, *who shall feed them with knowledge and understanding, Jer. iii. 15. watchmen, who will never hold their peace day nor night*, as long as sin and the devil are seeking to seduce souls, *Isai. lxii. 6. shepherds, such as the son of David shall*



shall appoint to feed, and to lead them to living waters; and angels, to watch over them with celestial care, Rev. i. 20. see also Ps. cxxxii. 16. Jer. xxiii. 4. xxxi. 14. xxxiii. 18, 21, 22. and Ezek. xxxiv. throughout.

# IX. OF THEIR TEMPORAL AND SPIRITUAL PROSPERITY, AFTER THEIR RETURN TO THEIR OWN LAND.

To begin with their temporal prosperity, let us consider the certainty of it; their joy in it; and the impressions which it will make upon other nations.

1. The certainty of it. Now the blessings pronounced by Moses, Deut. xxviii. 3—6. are to be substantiated upon their persons and estates, *in the city and in the field*. Now *the people shall dwell in Zion at Jerusalem*; and the faithfulness which reacheth to the clouds, will give them the rain of their seed, Isai. xxx. 19—26. Yea, *the Lord shall comfort Zion*; he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein; thanksgiving and the voice of melody. And instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree. Violence shall no more be heard in their land, wasting nor destruction within their borders; therefore they may now

call their walls *salvation*, and their gates *praise*. They shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them. The Lord has also sworn by his right hand, and by the arm of his strength, that they shall no more build and plant for others; see ch. li. 3. lv. 13. lx. 17, 18. lxii. 8, 9. lxv. 21—23. In similar language speaks Ezekiel, ch. xxviii. 24—26. xxxiv. 14, 27. xxxvi. 8—15. And he will make a covenant for them with the beasts of the field, the fowls of heaven, and the creeping things of the ground; and having betrothed them to himself, he will bear the heavens, and they shall bear the earth, in their favour, Hos. ii. 14—23. And now the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, Amos ix. 13—15. Yea, old men and old women shall dwell in the streets of Jerusalem; which shall be full of boys and girls playing there; while corn makes the young men chearful, and new wine the maids, Zech. viii. 4—15. ix. 17.

2. They shall have great joy in this mercy. They shall go out with joy from the countries they leave, and be led forth with peace; the mountains and the hills shall break forth before them into singing, and all the trees of the field shall clap their hands. And as they approach their own land, it shall be said, Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The LORD hath made  
bare

*bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. Now the Lord shall multiply them, and they shall not be few; yea, glorify them, and they shall not be small. They shall also repeatedly come to Zion with songs, and everlasting joy upon their heads. And, when they return home, they shall call every man his neighbour under the vine, and under the fig-tree, to praise God with him; see Isai. lii. 7.—12. lv. 12. lxxv. 18, 19. Jer. xxx. 19. Zech. iii. 10.*

3. The impressions which their glory will make upon other nations. God has told them, *Gentiles shall come to thy light, and kings to the brightness of thy rising. And ye shall be named the priests of the Lord; men shall call you the ministers of our God. The righteousness also of Jerusalem shall go forth as brightness, and her salvation as a lamp that burneth. Then from the uttermost parts of the earth, shall be heard songs, even glory to the righteous; for now the Jews shall be a crown of glory, to be shewn to the nations, in the hand of the LORD; and a diadem of beauty in the hand of our God: and they shall call them, the holy people, the redeemed of the LORD: and thou shalt be called Sought out, a city not forsaken, Isai. xxiv. 16. lx. 3. lxi. 6. lxii. 1—12. And when the Lord sets glory in the land of the living, all nations shall call them blessed; and they shall be a delightful land, saith the*  
**LORD**



**LORD** of hosts, Mal. iii. 12. Yea, this people shall be as *the stones of a crown, lifted up as an ensign on his land*. And now the Lord will rest in his love; he will joy over her with singing, Zeph. iii. 14—20. Zech. viii. 13. ix. 16. But this leads me,

To consider their spiritual prosperity, after their return to the land of promise. Many things will occasion and promote this, viz. Their sight of what God has done for them; their separation from among the nations; God's dwelling with them; his giving them his spirit; the intercourse they will have with him by prayer; and the great encouragement he gives them, to act for him in their families.

1. The sight of what God has done for them. Mercies harden proud men to their destruction; but like a celestial fire, melt the ingenuous into penitence and love. And when the Jews see the riches and sovereignty of that grace, which has brought their souls to God, and their bodies to Canaan; when they see the arm made bare which has done this for them; and read his ancient faithfulness, written in vivid characters, upon themselves and their circumstances; this love of God and Christ will *constrain* them, and plant every grace of the spirit in that soil, which had long-nourished only the lusts of the flesh.

2. Their separation from among the nations will contribute to their sanctification. If the  
Jews



Jews continue fifty years among the Gentiles, after their conversion is begun, in A. D. 1816, they will doubtless share in the defilements of the places where they live, and perhaps too much resemble common gentile professors of religion; but it is said of the 144,000 who will stand with the Lamb on mount Sion, A. D. 1866, *These are they who were not defiled with women, for they are virgins; these are they who follow the Lamb, whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb; and in their mouth was found no guile, for they are without public fault, spot, or blemish before God*, Rev. xiv. 4, 5. Gr. Now the Lord will turn to his people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. He will also take away out of the midst of them, those that rejoice in their pride; and they shall be no more haughty because of his holy mountain, Zeph. iii. 9, 11. He adds, *I will strengthen them in the LORD; and they shall walk up and down in his name, as going about his business, saith the LORD*. And, when the names of their idols are cut off, and the prophets and unclean spirits are caused to pass out of the land, Jerusalem shall be called the city of truth, and the mountain of the Lord of hosts, the holy mountain; see Zech. viii. 3. x. 12. xiii. 2. Mal. iii. 3.

3. God's dwelling with them will make them holy. The redeemer shall come to Sion ; to shame the sun, and confound the moon. Now Jerusalem shall be called for ever, *Jehovah Shammah, the Lord is there* ; and they shall call him, *Isbi, my husband*, and shall call him no more *Baali, my lord* ; for he shall betroth them to himself for ever. Therefore they shall say, *I will greatly rejoice in the Lord, &c. for he hath covered me, in one act of justification, with the robe of righteousness* ; and afterwards clothed me gradually with the garments of salvation. At the same time, he will also create upon every dwelling place of mount Sion, a cloud and smoke by day, and the shining of a flaming fire by night ; and upon all that glory shall be a defence ; see *Isai. iv. 5. xxiv. 23. lix. 20. lx. 19, 21. lxxv. 19. Ezek. xlviii. 35. Hos. ii. 16—20. Zech. ii. 5.*

4. He will give his spirit to them : and Isaiah assures us, that the desolations of Judah will continue, till the *spirit is poured upon them from on high*, *ch. xxxii. 13—17.* but with this spirit of the Father and of Christ, the Lord will make, and seal, his covenant with them ; see *Jer. xxxi. 31—34. Ezek. xxxvi. 27. xxxix. 29. xlvii. 1—5. Zech. xii. 10.* And that prophecy, *Joel ii. 28—32.* which was partly fulfilled at the day of Pentecost, *Acts iii. 3—21.* may still remain for a more glorious accomplishment, when the spirit shall be

be poured upon all flesh; when the sons and daughters of the Jews shall prophesy; when wonders shall be shewn in heaven and earth; and when in mount Sion and in Jerusalem there shall be deliverance, especially perhaps at A. D. 1941; see my third chapter.

5. Their intercourse with heaven by prayer will be eminently purifying. *The spirit of grace* is always *a spirit of supplications*, especially in these happy times; for now the Lord will be exalted, that he may have mercy upon them; yea, he will be very gracious unto them, at the voice of their cry; when he shall hear it, he will answer them. And it shall even come to pass, that before they call he will answer, and while they are yet speaking he will hear, *Isai. xxx. 18, 19. lxxv. 24.*

6. The great encouragement which they will have, to act for God in their families, will wonderfully promote their spiritual prosperity. If religion is alive in the church, it will act in the world, and especially in the family. And it will contribute much to the future holiness and comfort of the Jews, to observe the gracious notice which the Lord takes of their children, in his covenant. It is promised, *When he seeth his children, the work of mine hands, in the midst of him*; and especially when he hears the Lord saying, *Their children shall be as aforetime*, that is, dedicated to God by an external visible seal of his covenant; yea, when they see, that themselves

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are



are visibly the seed which the Lord has blessed, and their offspring with them; then, saith he, *they shall sanctify my name, and sanctify the holy one of Jacob, and shall fear the God of Israel*, Isai. xxix. 23. lxxv. 23. Jer. xxx. 20. As blessed persons, they cannot but understand the covenant made with Abraham, Isaac, and Jacob, as those patriarchs understood it; and it is certain that they understood, that their children were to be taken into covenant with them, by an outward visible sign. And when the *natural branches* are grafted into their good *olive-tree* again; and see that their buds are designed to partake with them of the sap and *fatness of that root*, they cannot doubt whether they are to be initiated into the visible church, in the same manner as themselves were, viz. by baptism. And this will confirm gentile Christians, in their present method of dedicating their children to God; see Rom. iv. 11.

It is evidently the duty of Christians in general not to confine their attention always and only to *the first principles of the doctrine of Christ*, but to *go on to perfection*. And when these happy times come, I doubt not, but that we, and our baptist and other brethren, shall be strengthened of God, to *leave the doctrine of baptisms, and of laying on of hands*; in the same sense as the church of God has left the doctrine of *repentance from dead works, of faith towards God, of the resurrection of the dead, and of eternal judgment*, Heb. vi. 1, 2. But as the



two last of these are designed to stimulate men to daily *repentance* and *faith*, so they will leave none of these six things, by disbelieving them; and those four of them which are practical, stand in too solemn a connection, for any of them to be left by being disused, in these days of abounding grace.

X. OF THE INFLUENCE WHICH THE JEWS RETURN TO THEIR OWN LAND, WILL HAVE UPON THE CONVERSION OF THE GENTILES.

This inquiry is so connected with our subject, and so interesting to us, that an apology for introducing it seems needless.

If many of the Jews in London should be converted to christianity after A. D. 1816, no doubt this will occasion some other inhabitants of that city, to *awake to righteousness*, and to *flee from the wrath to come*: and stimulate true Christians, to pursue more vigorous methods, to propagate the gospel to the ends of the earth. And the same may be said of other christian cities and kingdoms. The popish countries, however, who have expelled the Jews from among them, have deprived themselves of this advantage; as they are also, on many other accounts, farther off from salvation than heathen countries in general.

But though their begun conversion may minister to the wider spread of the gospel, yet

*the kingdoms of this world* will not generally become the kingdoms of *our Lord, and of his Christ*, till the seventh trumpet sounds A. D. 1866, Rev. xi. 15. under which we have three accounts of the spread of the gospel among the Gentiles. The

*First* immediately succeeds the account of the Jews return to their own land, Rev. xiv. 1—6. and is brought about by an angel's *flying through the midst of heaven, to preach the everlasting gospel to them that dwell on the earth*. We heard, under the sixth particular of this head, that many of the Gentiles will assist, and some of them join, the Jews in their return to Canaan ; and others who do not join them, will doubtless be much impressed with the account of it, which the *angel* just mentioned gives them. Besides this, the bloody destruction in the Pope's territories, mentioned ver. 20. which may perhaps occur about A. D. 1926, cannot but excite the nations to embrace the gospel, though the Holy Ghost has not particularized this effect of it.

The *second* general spread of the gospel, under the seventh trumpet, will be after the Turks have invaded the Land of Israel, about A. D. 1941 ; but of this see the next chapter.

The *third* general conversion of the Gentiles, will be after the *man of sin* is wholly destroyed, A. D. 2016 ; when ten thousand  
tongues

tongues shall say, *Hallelujah, for the Lord God omnipotent reigneth*, Rev. xix. 6. So will he reign eminently through the millennium, and to the end of time.

Thus we have seen, that *the fulness of the Gentiles* will *come in* to Christ gradually; for there are different *times* in which they will be evangelized. And the same we have heard of the conversion of the Jews; and, under the next head, shall hear the same about their return to their own land.

## C H A P. III.

OF GOG'S INVADING THE LAND OF  
ISRAEL, AFTER THE JEWS RE-  
TURN TO IT.

Here we must enquire, I. WHO THE ENEMY  
IS THAT WILL INVADE THEM, AND THE  
OCCASION OF IT.

**A**FTER the account of the resurrection of *dry bones*, Ezek. xxxvii. which represented both the future resurrection of the dead, and Israel's return to be settled in one happy kingdom, in their own land, we are informed of *Gog's* invasion of that land, ch. xxxviii. and xxxix.

We find a person of the name of *Gog*, descended in the fourth or fifth generation from Reuben, 1 Chron. v. 1—6. for as his descendant Beerah was a *prince of Reuben*, therefore his ancestor *Gog* must have been so too, ver. 6. This man, probably resenting it that his progenitor Reuben, who was the eldest son of Jacob, was denied the birthright, broke off entirely from the house of Israel, and settled at a distance from Canaan. And three others of Reuben's posterity, viz. Dathan, Abiram,



Abiram, and On, perhaps for the same reason, joined Korah's rebellion against Moses and Aaron, Num. xvi. 1. though they assigned different reasons for their conduct, ver. 13, 14. But while the earth entombs the latter, some were to descend from Gog, who shall be heirs of salvation, Zech. xiv. 16. therefore, though he leaves the society of the faithful, he lives, and prospers temporally, *in the land of Magog*; so called from that son of Japhet, of the same name, who possessed it before him, Gen. x. 2. He becomes also *the chief prince* of those countries, which had been peopled by two other sons of Japhet, viz. *Meshech and Tubal*. It grieved David to be forced to *sojourn in Meshech, and dwell in the tents of Kedar* the Ishmaelite, Psal. cxx. 5. but such company suits an apostate descendant of Reuben; who, if we may judge by the expedition which we are now considering, had before habituated his troops to rapine and blood.

In this invasion of the Land of Israel, Gog has also many joined with him, viz. *Persia* in the east, and *Ethiopia and Lybia* in Africa, *all of them with shield and helmet*. Gomer also, the eldest son of Japhet, *and all his bands*; together with *the house of Togarmah* his grandson, Gen. x. 2, 3. *of the north quarters, and all his bands; and many people with him*, ver. 3—6. Yet, as if this company was not enough to oppress Israel, when they are come into their land, they will find traitors among themselves, who through  
some

some discontent, pride, avarice, or hatred to the strictness of their religion, or through some acquaintance with, and artifice of the invaders, will at first join their victorious arms ; such will be the conduct of *Tyre, Sidon, Philistia*, and the countries once possessed by *Edom, Moab* and *Ammon*, as well as of *Hadrach, Damascus* and *Hamath*, whose possessions are now in the hands of the Arabians ; see *Isai. xxv. 10. Joel iii. 4—8. Zech. ix. 1—7.*

Besides Daniel and Ezekiel, two prophets who followed after them, viz. Zechariah and John in Patmos, spoke of this invading enemy. It is also intimated, ver. 17. that the Lord had spoken of him *in old time, by his servants the prophets of Israel*, who preceded Ezekiel. And we shall hereafter find, that Moses, David, Isaiah, Jeremiah, and Joel have spoken of this host. Under the sixth vial, which shall be poured out upon them, they are called *kings from the east* ; before whom the river *Euphrates* divides, to open the Land of Israel, as they think, to their possession ; but really to afford them a passage to *Armageddon*, or to Megiddo in the tribe of Manasseh, as well as to the *valley of Josaphat* near Jerusalem ; in both which places the Lord *will magnify and sanctify* himself in their destruction, *in the eyes of many nations*, ver. 23. see *Joel iii. 2. Rev. xvi. 12—16.*

We do not find that this host even pretend that Israel had injured them, when they came  
to

to take possession of their own land, A. D. 1866. Hear, however, what the Holy Ghost saith of the occasion of their invasion, ver. 8—14. *In the latter years, thou and all thy bands, and many people with thee, shall ascend and come like a storm, and like a cloud thou shalt cover the land that is brought forth out of the nations, and now dwell safely. For thus saith the Lord God, When all the world hears of my favour to the Jews, and when the people of Israel dwelleth safely, shalt thou not know it? Therefore things shall come into thy mind, and thou shalt think an evil thought; and thou shalt say, This people have no defence, therefore I will go up to the land of unwall'd villages, to them that are at rest, and dwell safely; for this people who are gathered out of the nations, have gotten gold and silver, cattle and goods, which I will spoil and take for a prey.*

Their avarice will, however, be cloaked over with religion; for enmity to God is more deeply rooted in human nature, than even the love of the world. Sometimes indolence defeats the hopes of avarice, but cannot do it in the present case, if this host can be made to believe, that by destroying the Israelites, they shall do God good service. This will unite their forces; and *vis unita fortior*. But the three trumpeters who call this host together are truly extraordinary; they are the active and malicious *spirits of devils*; who yet resemble *three frogs*, which being spawned in



the mouth of the *beast*, the *dragon*, and the *false prophet*, leap out at this time, and go forth to the kings of the earth, even of the whole world, working miracles, to stimulate them to arise and root out the Jews from the earth; who now eminently stand in the way of their universal dominion over the souls, bodies, and substance of men. Thus popery is at the bottom of this bloody war; it is a scheme of that woman's, who has long been drunk with the blood of the saints, and of the martyrs of Christ. These frogs are hers; and they affright some by leaping upon them, and stun others with their hoarse noise. They prevail, however, and gather them together; to take the spoil, as they think, but in fact they are gathered to the battle of that great day of God almighty, Rev. xvi. 13, 14.

## II. HOW FAR THEY WILL SUCCEED IN THIS ENTERPRISE.

Pride commonly rises with men's circumstances; and even plants the devil's colours upon mount Sion itself, when it is prosperous, to defeat the end for which God raised it out of its ruins. Thus it will be with the Jews, when they are settled in their glorious holy land: but this root of bitterness among them, will call for a *cockatrice*, yea for a *fiery flying serpent*, out of the root of that serpent, which had



had stung their fathers to death; and for a smoke from the north, to darken all their glory, *Isai. xiv. 29, 31. Jerusalem must now drink of the cup of God's wrath, they must drink the dregs of the cup of trembling, and wring them out; yea, desolation, destruction, and famine shall come upon them, till their sons faint, and lie at the head of all their streets, as a wild bull in a net; they shall be full of the fury of the LORD, and the rebuke of their God, ch. li. 17—22. If the Lord loves them, he must make them ashamed for all their doings, wherein they have transgressed against him; and take out of the midst of them, those that rejoice in their pride, till they are no more haughty, because of his holy mountain, Zeph. iii. 8, 11. for the lofty looks of man must be humbled, and the haughtiness of men be made low; and the LORD alone shall be exalted in that day, Isai. ii. 10—22.*

To effect this the Holy Ghost assures us, that he will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, *Zech. xiv. 2. yea, it shall come to pass, that in all the land, two parts therein shall be cut off and die; and the third part shall be brought through the fire, ch. xiii. 8, 9.* But as this destruction, however sharp, will be short, if the enemy should repeat, upon these captives, the cruelty which had been some times practised upon their fathers, and sell them to those who

follow the camp for gain, Joel iii. 3, 6. probably they will not be able to *remove them* at all, much less *far from their border*; for this shall be the tragedy of but *one day*, or year, *which shall be known to the honour of the LORD*; and *at the evening time* of that day *it shall be light to the Jews*, Zech. xiv. 7. which leads me to speak,

### III. OF THE DESTRUCTION OF GOG, IN THE LAND OF ISRAEL.

The Lord has not said in vain, *He that toucheth you, toucheth the apple of his eye*; therefore he will now *destroy the strength of the kingdom of the heathens*; and *overthrow the chariots, and those that ride in them*; and *the horses and their riders shall come down, every one by the sword of his brother*, Hag. ii. 22. And this destruction will begin in the valley of *Jeboshaphat*, and end at *Armageddon*.

1. It will begin in the valley of *Jeboshaphat* near Jerusalem. When these free-booters have run through the Land of Israel, plundering and murdering, as it were, at discretion; when they have ransacked the capital; taken half its inhabitants into captivity, and perhaps sold them to those who follow their camp; and when there appears to be no help, even in the house of David, or in the inhabitants of Jerusalem, then shall this lion's whelp

whelp be roused in the field ; for *the Lord* will *save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem* may never afterwards magnify themselves against Judah, Zech. xii. 7. The sight, however, of the martial valour of *Judah's tents*, will speedily rouse the ardour of the royal family and citizens. And now *Jerusalem* shall become *a cup of trembling*, put into the hands of those malefactors, whom justice has brought together to the place of execution ; and *a burdensome stone* to crush those to pieces, who *burden themselves with it*. And in *that day*, the LORD will make the governors of *Judah* like *a hearth of fire among the wood, and like a torch of fire in a sheaf ; and they shall devour all the people round about, on the right and on the left*. And in *that day*, even the feeble among them shall be as David, and the house of David as God, even as the angel of the LORD before them, ver. 2—8. For now the LORD is come down with his mighty ones, to plead with the heathen for his people, and for Israel his heritage : yea the LORD shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake, when the LORD sits to judge all the heathen round about in the valley of decision, or of curtailings, Heb. Joel iii. 2, 10—16. This is that one day, which shall be known to the LORD ; the day in which he fights against these papal heathens, as when he fought in the day



day of his battle with the Midianites, Judg. vii. 22. Zech. xiv. 3, 7. But

2. This awful carnage will be concluded sixty miles distant from the valley of Jehoshaphat, at Armageddon, in the tribe of Manasseh; see Rev. xvi. 16. *At the same time, saith the LORD God, my fury shall come up in my face. And there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, shall shake at my presence; and the mountains shall be thrown down. And I will call for a sword against him, throughout all my mountains, saith the LORD God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people with him, an overflowing rain, and great hail stones, fire, and brimstone, Ezek. xxxviii. 18—22. And it shall come to pass in that day, that a great multitude of evil angels from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. Yea, their flesh shall consume away as they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth; and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel in abundance; which will now fall into*  
the



the hands of the victorious Israelites, Zech. xiv. 12—14. Ezekiel adds, ch. xxxix. 9—16. that, when the Lord has given to Gog *a place of graves, on the east of the sea of Galilee* (which phrase seems to determine, that the last battle will be at Armageddon), the Israelites will be *seven months in burying their bones*, and *seven years in burning their weapons*. Yet perhaps ver. 2. intimates, that *a sixth part* of this host shall be left, after this destruction; because Gog was descended from Abraham: at least Zech. xiv. 16. assures us, that *some shall be left of all the nations which came against Jerusalem.*

Speaking of these papal heathens, the prophet Daniel adds, ch. xi. 44, 45. *Tidings out of the east, and out of the north*, viz. from Persia and Russia, *shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas*, which are *in the glorious holy mountain*, viz. the sea of Galilee and the Dead Sea; which, by the way, inclines me to believe, that Sodom, or the Dead Sea, will not become a well-watered plain, till about this time; which is the more probable, as this destruction of Gog will be attended, or followed with amazing convulsions of the Land of Israel, Zech. xiv. 4, 5, 10. Daniel adds, *Yet he shall come to his end, and none shall help him.* Thus the  
king-

*kingdom of Jesus shall be exalted above Gog ; see Grabe's LXX. on Numb. xxiv. 7. And here ends the prophecy of Jerusalem's trials ; for there shall be no more utter destruction, but Jerusalem shall be safely inhabited, Zech. xiv. 11.*

The prophet Isaiah seems to describe this enemy, ch. xxiv. xxv. xxvi. and xxvii. throughout. And the following scriptures, either expressly describe this destruction of Gog and his host, or are visibly applicable to this great work of divine vengeance, viz. Deut. xxxii. 43. Psal. lxxvi. 3, 5—10. cx. 5, 6. Isai. ix. 4, 5. x. 24—32. xxx. 27—32. xxxi. 4—8. xli. 10—16. xlix. 24—26. li. 23. liv. 15—17. lix. 19. lxiii. 1—6. lxvi. 15—19. Ezek. xxxii. 24—32. Micah iv. 11—13. v. 8—10. Mal. iv. 1—3.

#### IV. OF THE TIME OF GOG'S INVASION AND DESTRUCTION.

Ezekiel assures us, that it will be after the Jews are returned to their own land ; which we expect will occur A. D. 1866. And, as we know of no wars which will disgrace the millennial sabbatism, therefore it must be before A. D. 2016. In studying the *Revelation*, we also saw reason to believe, that this invasion of the Land of Israel is the event described under

under the *sixth vial*, ch. xvi. 12—16. And as the vials are said to be the *last plagues*, for in them is *filled up the wrath of God*, it is probable that it will not occur, till some time in the twentieth century ; and yet that this destruction will happen time enough in that century, to give *the beast, the false prophet, and the kings of the earth*, time to recover their spirits, to make that last attack, which will seal up their ruin, ch. xix. 11—21. On the other hand, this destruction of Gog is to be preceded, not only by an earthquake at Rome, which will destroy 7000 of their gentry and nobility, about A. D. 1866, ch. xi. 13. by the general evangelizing of the nations ; by a very sharp fight of afflictions, in the time of the *second beast*, which will furnish an eminent display of the *patience* of jewish and gentile *saints*, ch. xiv. 6, 12. but also by that dreadful slaughter in the Pope's territories, which will produce *blood up to the horse-bridles*, ver. 19, 20. In our *Remarks* on these words, we found reason to conjecture, that that dreadful carnage will be in A. D. 1926. And if this invasion of Gog should be fifteen years after that, viz. A. D. 1941, this will agree with those words, Dan. xii. 12. *Blessed is he that waiteth and cometh to the 1335 days*, or years ; that is, to A. D. 1941, which is 75 years after A. D. 1866, when the 1260 years of mahometanism conclude ; or to 75 years after A. D. 2016, that is, to A. D. 2091, when probably some

unknown glorious event will bless the church; or to 1335 years after A. D. 1866, that is, to about 75 years after the end of the world, in A. D. 3125 or 3126; when we suppose, that the judging of the righteous will end; or to 1335 years after A. D. 2016, that is, to 225 years after the end of the world, when, I apprehend, the judging of the wicked will end; see *Remarks on the Rev.* p. 230—232, and p. 311—313. Probably the above words of Daniel, may have a different accomplishment in every one of these four events, especially the two last; but it is with the first of these computations, that we can, for the reasons assigned above, have any concern here. And if this invasion and destruction of Gog occurs A. D. 1941, it will be at a time when popery is hastening to its speedy decay, and the returning light begins to dawn gloriously upon the world; which will be greatly increased by this destruction of the enemies of Israel.

#### V. OF THEIR PROSPERITY AFTER GOG IS DESTROYED.

Now the prophecy of Zechariah, Luke i. 69—74. is fully accomplished; and *the horn of salvation, raised up in the house of his servant David, has delivered and saved them from their enemies, and from the hand of all that hate them.* And now the return of the Jews to  
their



their own land will be completed, and great grace shall be upon them there.

1. Those Jews who remained in their dispersion after A. D. 1866, hearing what God has done for their brethren in the Land of Israel, will joyfully return to them : now the *Lord will have mercy upon the whole house of Israel, and gather them to their own land, and leave none of them among the heathen*, Ezek. xxxix. 25, 28. and this is expressly said to be after the destruction of Gog, which is predicted in that and the preceding chapter. *Yea, the LORD shall beat off from the channel of the river Euphrates, unto the Nile, the stream of Egypt ; and ye shall be gathered one by one, O ye children of Israel. In that day the great trumpet shall be blown, (as if the seventh trumpet was sounded again the second time ; ) and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt ; and shall worship the Lord in the holy mountain Jerusalem*, Ilai. xxvii. 12, 13. And after the Lord has pleaded *with all flesh, by fire and by his sword, and the slain of the LORD are many among them, he will send some of the Jews which escape to the nations, to Tarshish, Pul, and Lud, to Tubal and Javan ; and they shall bring all their brethren, for an offering unto the LORD out of all nations ; not now on foot, but on horses, mules, and swift beasts, and some in chariots*, ch. lxvi.

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2. Great

2. Great grace shall be upon them there. We have heard of their mourning, *every family apart*, Zech. xii. 9—14. but now the Lord will comfort them; yea, says he, of *the third part* which he has brought *through the fire*, and *refined as silver*, and *tried as gold*. They shall call on my name, and I will hear them; I will say, *It is my people*, and they shall say, *The LORD is my God*, ch. xiii. 9. Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God, Ezek. xxxix. 29. Now the idols of silver and of gold, the gods and goddesses of Egypt and of Rome, will they cast to the moles and to the bats, Isai. ii. 20. And it shall come to pass in that day, that, when any shall yet prophesy in favour of idols, even his father and his mother who begat him shall say, *Thou shalt not live*, Zech. xiii. 2, 3. And there shall be no more the Canaanite in the house of the Lord of hosts, ch. xiv. 21.

## C H A P. IV.

OF THE EVENTS WHICH AWAIT THE  
JEWS, AFTER GOG'S DESTRUCTION,  
TO THE END OF THE  
WORLD.

EVERY thing is not told us, which curiosity might wish to know, about this wonderful people: suffice it however, that we are farther informed, that Jerusalem shall be safely inhabited for ever; that they will be very active to spread the gospel; and that the Lord will punish those who will not receive it.

1. They shall dwell safely in their own land, to the end of time. The LORD has said, *As the new heavens and the new earth, which I will make shall remain before me, so shall the seed and the name of the Jews remain,* Isai. lxvi. 22. And when this people is made generally righteous, they shall inherit the land for ever; being the branch of his planting, and the work of his hands, that he may be glorified, ch. lx. 21. Therefore, saith he, *my people shall dwell in a peaceable habitation, and in sure dwell-*

*dwelling, and in quiet resting places : for Jerusalem shall be a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken ; but there the glorious LORD will be to his people, a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby, Isai. xxxii. 18. xxxiii. 20, 21. Zech. xiv. 11.*

Now wisdom and knowledge will be visibly the stability of Christ's time, and strength of salvation : and when he reigns in mount Sion, and before his ancients gloriously, the Lord shall be to them an everlasting light, and their God their glory, Isai. lx. 18—20. Ezekiel adds, ch. xxxiv. 28. *They shall no more be a prey to the heathen, neither shall the beasts of the land devour them ; but they shall dwell safely, and none shall make them afraid ; yea, they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid ; for the mouth of the LORD hath spoken it, Micah iv. 4.*

2. They will be very industrious to spread the gospel among the Gentiles. There is such light and love of God diffused and communicated in the gospel, that it is impossible for those who feel it powerfully to conceal it ; therefore, when the Jews had rejected it, the apostles were inwardly constrained to *turn to the Gentiles*, as well as directed so to do by their master.



master. But when the Lord turns their hearts to himself, *out of Zion again shall go forth the law, and the word of the Lord from Jerusalem*, Isai. ii. 3. xxxv. 5—8. Yea, the Jews in general shall be named the priests of the Lord; men shall call them *the ministers of our God*, ch. lxi. 6. Nor will this be the character of only their first saved generations, as it was after their deliverance out of Egypt, Exod. xix. 5, 6. Josh. xxiv. 31. for when *the Redeemer is come to dwell in Zion, this is my covenant with them that turn away transgression in Jacob, saith the Lord; my spirit which is upon thee, and my words which I have put in thy mouth, shall not, as in generations past, depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever*, Isai. lix. 20, 21.

3. The Lord will eminently punish those who reject the gospel, whether they are Jews or Gentiles. Soon after the Jews are settled in their own land, an angel declares *with a loud voice*, Rev. xiv. 9, 11. that, besides the eternal misery of idolaters, even in this life, *they have no rest day nor night, who worship the beast, and his image, and whosoever receives the mark of his name*. And if Gog's invasion of the Holy Land was a consequence of this restlessness of mind among them, we have seen that it terminated in such a manner, as to furnish,  
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with other things in these times, growing evidences of christianity ; on which account, the contempt of it will probably be more visibly punished than ever. Accordingly, Zechariah assures us, that God will now lock up the clouds, from those who will not *come up to Jerusalem, to keep the gospel feast of tabernacles* ; and if *Egypt*, which *has no rain*, will not come up, God has a *plague* for them, ch. xiv. 17—19. And when the Lord, in this manner, *smites the scorers, the simple will beware* ; and the wretchedness of sinners will be the instruction of saints.

The *last Adam* will be eminently a *quicken- ing spirit*, both to Jews and Gentiles, in the sabbatical millenary, emphatically called the *millennium* ; which is described in those ancient prophecies of the future prosperity of the church, which we have in part explained in these pages ; and in the epistle to Philadelphia, Rev. iii. 7—13. and in the short account given of it, ch. xx. 1—6. from which two last scriptures we may draw out these farther particulars. In these times,

1. A great restraint will be laid upon Satan. He had come up from hell, when the Pope opened the well *of the abyss*, A. D. 606, to darken the east and west, with mahometan and papal *smoke*, ch. ix. 1—11. But now the Lord Jesus, in pity to the world, lays hold *of this dragon the devil, binds him, casts him*

him into the bottomless pit, shuts him up, and sets a seal upon him; that he should deceive the nations no more, till the thousand years are fulfilled. If these words do not promise the world an entire exemption from Satan's temptations, they at least assure us, that (though he has long thrust his servants into the house of God, to share the government of the church with Christ) now he who *has the key of David*, will himself alone *open and shut* his own doors, to admit or exclude whom he pleases. Now, also, those *two olive trees*, the magistracy and ministry, shall *stand before the God of the earth*; and grow as he placed them at first, on the *right and left side of the candlestick*, the church; that each may furnish it with plenteous oil, Zech. iv. 3, 11, 14. Rev. xi. 4. And, every corrupt establishment being now removed, viz. popery, prelacy, and national presbyteries, the world will be filled with such *independent churches*, as the first preachers of the gospel constituted, who aimed at no secular honours for themselves, nor others, Acts xiv. 23. Tit. i. 5. and such as the seven churches in Asia were, Rev. ch. ii. and iii. which present us with an orderly series of the leading characters and events of the seven periods of the christian church. And the ministers and members of these millennial churches will pay the most chearful subjection to the state, and share, with others, its protection; while, at the same time, they suffer no invasion of

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their

their master's honour in his own house. And though, in every preceding age, men of corrupt minds have exercised their natural and unalienable rights, to their own and others injury, it will not be so in the religious societies of these times ; for,

2. They will keep gospel truths inviolate among them, ch. iii. 8, 10. *Thou hast a little strength ; and hast kept my word, and hast not denied my name. Yea, thou hast kept the word of my patience ;* see my *Remarks* on these words.

3. They have now every advantage for disseminating the gospel. Hearts and houses are every where open to them ; and men gladly receive the word of God, ver. 8. *I have, by my providence and grace, set before thee an open door, and no man can shut it ;* yet perhaps the οὐδείς δύναται, *no man can*, intimates, that some individuals would shut it, if they had the power. Now, also, the pious heroes of ancient times croud the stage of earth again, in their similar successors, who are made *priests of God and Christ*, and *reign with him* ; while their persecutors sleep forgotten in the dust, and have none to rear that standard of rebellion, which death snatched from their hands. Pretenders also to religion, who *say they are Jews, and are not*, shall now come and worship before the church, and know that Jesus has loved them.

4. The state, and the families in general which compose it, will be as happy as the church.



church. The ages of ignorance and barbarism were the ages of monarchy: but in these happy times, says the apostle John, Rev. xx. 4. *I saw thrones*, which speaks them numerous; and without this civil liberty cannot be complete; unless every minister of justice was a real Christian. *And they sat upon them*: and, not daring now to spill one another's blood, as in times past, *judgment was given to these kings from God*, to decide wisely and equitably their national claims, as well as those of individuals in each state. And, having no inclination to prey upon one another, the smallness of their states will be no inconvenience, in these times of general peace and prosperity. And in the millennium, when Christ *reigns in mount Sion*, by his word and spirit, probably the jewish state will be incomparably the largest upon earth: for, though *the saints of the Most High will now in general take and possess the kingdom for ever, even for ever and ever*, Dan. vii. 18, 27. yet the Jews will be as the regalia of that kingdom, viz. *a crown of glory in the hand of the Lord, and a diadem of beauty in the hand of our God*.

Considering the blessedness of these times, benevolence must wish that great multitudes may enjoy it. And, vice being effectually checked, the blessing of God will no doubt increase the human race now more than ever. Dr. Bellamy, of Bethlem, in his *Sermon on*

*the millennium*\*, has made a computation of the supposed inhabitants of the earth, during the seventh millenary ; and apprehends, that they will be 17000 times more than all the men and women who had lived upon earth, in the preceding fix thousand years.

To illustrate this, we may observe, that if the present inhabitants of the world are, as Mr. Guthrie reckons them, about 953 millions, probably by A. D. 2000, they will be a thousand millions. Then reckoning backward, “ Suppose,” says the doctor, p. 50, 51, “ the world to have been as full of inhabitants “ in every age, as it will be when the millen- “ nium begins ;” which, however, is more than the truth in some ages—“ And suppose, “ through all the 6000 years, all the inha- “ bitants of the earth to have died off, and “ new ones come in their room at the rate of “ once in 50 years—6000 years, at 50 years “ to a period, will be 120 periods—120 worlds “ full ;” which number multiplied by a thousand millions gives us 120,000,000,000.

Then, advancing forwards into the millen- nium, “ In Egypt,” says he, “ the Hebrews “ doubled at the rate of about once in 14 “ years ; it will be moderate therefore to sup- “ pose mankind, in the millennium, when all “ the earth is full of peace and prosperity, will

\* Printed at Boston, 1758 ; and since re-printed here, and sold by J. Buckland, Pater-noster-Row, and T. Sockett, West-Smithfield, London.

“ double every 50 years. But, at this rate,  
 “ there will be time enough in a thousand  
 “ years to double twenty times; which would  
 “ produce such a multitude of people, as that,  
 “ although we should suppose all who live  
 “ before the millennium begins to be lost;  
 “ yet, if all these should be saved, there would  
 “ be above seventeen thousand saved, to one  
 “ that would be lost; as may appear from”  
 the following table. Take the thousand  
 millions of people, which we supposed alive  
 upon the earth at A. D. 2000, and double  
 them at the end of every 50 years; and they will  
 be at A. D. 2050 — — — 2,000,000,000

2100	— — —	4
2150	— — —	8
2200	— — —	16
2250	— — —	32
2300	— — —	64
2350	— — —	128
2400	— — —	256
2450	— — —	512
2500	— — —	1,024
2550	— — —	2,048
2600	— — —	4,096
2650	— — —	8,192
2700	— — —	16,384
2750	— — —	32,768
2800	— — —	65,536
2850	— — —	131,072
2900	— — —	262,144
2950	— — —	524,288
3000	— — —	1,048,576

In 1000 years the  
 sum total is } ——— 2,097,150,000,000,000

Divide

Divide this number by 120,000,000,000, the number of men before the millennium, leaving out the nine o's in the divisor and dividend, and it will be  $120)2,097,150(17,456\frac{40}{120}$ , that is, so many saved to one lost\*. And it will make no difference to this calculation, if as many should be lost in the millennium, as had been saved in the preceding 6000 years.—N. B. We reckon the millennium here from A. D. 2000, for the sake of round numbers.

“ What proportion indeed of mankind will  
 “ finally be saved, and what lost, none can  
 “ tell. It is no where revealed. God was  
 “ not obliged to save one out of all this guilty,  
 “ lost world. Hitherto the generality may  
 “ have perished; and the Lord is righteous—  
 “ But who can tell, to what degree God may  
 “ yet glorify his grace” upon Jews and Gen-  
 “ tiles? “ The holy scriptures encourage us  
 “ to look for things exceeding great and glo-  
 “ rious.” And from the above calculation it  
 “ appears, that “ nothing hinders, but that the  
 “ greatest part of mankind may yet be saved, if  
 “ God so pleases. There is time enough for  
 “ it, and may be men enough yet born.”  
 And the world's not doubling its inhabitants

\* It would be easy to draw a plan of that city, Rev. ch. xxi. which is 1500 miles high, long, and broad, with streets answering to its twelve gates, which might shew that it could contain more than all the vast number of saved persons here mentioned. Perhaps, however, this city would have been larger, if the millennium had been to continue 360,000 years.



every fifty years before the millennium, is no proof that it may not in it; for the desert cannot represent a fruitful field, nor the scanty productions of winter give us an idea of the plenty of summer and autumn. I cannot, however, believe, that the millennium will continue 360,000 years, both for the reasons already assigned in my *Remarks*, &c. and because this is contrary to *Isai. xlvi. 10.* which see explained in the *Appendix*.

After the millennial sabbatism is concluded, *Satan will be loosed out of his prison, and go forth to deceive the nations, which are in the four quarters of the earth; and will so far prevail upon the descendants of Gog and Magog, as to gather a countless multitude, to compass the camp of the saints, and the beloved city Jerusalem; but they will have no need to fight, for fire will come down from God out of heaven, and devour them, not many years before the day of judgment comes, Rev. xx. 7—9.*

## CONCLUSION.

**O**H! *the depth of the riches of the wisdom,* power, and grace, which are to be laid out upon this people! What cannot a great God do? Surely, God's people are on the strongest side; the side on which alone there is present, and will soon appear to be, infinite glory. But can Dr. Priestley's *mere man* Christ (who is a mere nothing) effect these glorious things for Jews and Gentiles! Alas, *ψυχικος ανθρωπος*, *the natural man*, though he is as great a philosopher as materialism admits of, *receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* —I have, however, thought of God's *loving-kindness to Israel*, in order to stimulate us, to agonize against that moral death, which rages every where around us.

But if providence has such gracious designs in favour of the Jews, we ought certainly to love, pity, and pray for them; and use every mean in our power for their conversion to God. At the same time, if they are *beloved for their fathers sakes*, may not Gentiles too, who are made *fellow-heirs and of the same body* with the jewish church, entertain hope for their

their unborn posterity? The distinction of the world into Jews and Gentiles did not exist when the first promise was given, viz. that *the seed of the woman should bruise the serpent's head*; therefore this promise concerned us as well as them, though this was long hidden *from ages and generations*; but now we know it: and from what the Lord will do for the Jews, we may well look forward with cheerful hope, for places which had been once evangelized; for Jesus welcomed the praying ancestors of such persons into his family, in language similar to that with which he addressed Abraham, Isaac, and Jacob, saying, *Thou shalt be saved, and thy house*.

But what must we say of deism, which sends back the sacred oracles, and all the hopes they contain for Jews and Gentiles, profaned to their native heaven? Is this gratitude to God? Is it not rather the absence of every divine virtue, which should adorn man? Is this benevolence to men! what then can hatred to the human species be? It is treason against the majesty of man as rational. It is an attempt to put out our eyes, that we may be enslaved to every fascinating scene, which a distempered imagination can paint. The Lord look upon it and rebuke it. And nearly what we think of deism, we must also say of popery; which snatches the bible out of our hands, and rolls it in the dirt of a false translation, for the use of their own servants.

And shall we not shudder too at those errors, which directly lead to one or other of these abominations?

But, while many are wandering after their heathen ancestors, into the dark regions of error and delusion, shall we be contented that *the secret of the Lord* is in our bible, but not with us? Will learned pages lying by satisfy us, while we ourselves are ignorant, unstable, and devoid of heavenly wisdom? Know then, man, that death will despoil thee of every thing in thy bible, but that with which thou art connected by a renovated nature—By the grace of God, we have the same right to Christ as other sinners; but what avails a right, if it never comes into possession or use, by the spirit of God? But can we—surely we cannot with open eyes, view the grand scheme of saving mercy, as it exists in the person, and beams out in the mediation of the Son of God, and yet remain indifferent whether we share the grace!

See! the Jews are coming, with streaming eyes, and a purple blush upon their countenances! they are coming to lay themselves at the feet of Jesus for mercy; and shall we keep them back? Shall we discourage their approach, by our impiety or carelessness? Rather go forth, my readers, on the wing of faith in the promises, and on the bending knee, to meet and hail their return to our Father's house. Oh! when shall his two  
pro-



prodigals pardoned, meet exulting there !  
*Come Lord Jesus !* enlarge thy kingdom ; and  
put an end to those Arian and Socinian delu-  
sions, which, in common cases, are annihilating  
the societies which entertain them ; and must  
vanish like smoke, not only when the Son of  
God stands confessed in his essential and me-  
diatorial glory, on the seat of judgment, but  
even when he arises here, to open and accom-  
plish the grand scheme of redeeming mercy.  
And for these purposes, let Jew and Gentile  
say, *Come, Lord Jesus, come quickly.* Amen.

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## A P P E N D I X.

SOME have been offended that I should suppose, that *about the year* of the end of the world may be known; yet without attempting to disprove, that Jesus Christ has given us accounts of time to about A. D. 3125, and no longer, in the *Revelation*. In that book, however, the times of the three woe-trumpets are expressly given us under each. But, though the events of the *fifth* trumpet mark its date so clearly, that it is not easy to mistake the time of its beginning; and though the *seventh* declares, that *the time of the dead is come, that they should be judged*, Rev. xi. 18. yet they tremble to put the numbers together, which are given us under these trumpets, in order to find the time of the end, because Christ has said,

Mark xiii. 32. *Of that day and season\* knoweth ουδεις, no one; no not the angels which are in heaven, neither the Son, but the Father.*

\* I render the word *ωρα season*, because this is the sense of it in all the following passages, viz. Mat. xxiv. 42, 44, 50. xxv. 13. Luke xii. 46. John iv. 23. v. 35. xii. 23. xvii. 1. 1 Theff. ii. 17. Philem. 15. 1 John ii. 18. Rev. iii. 10. xiv. 7, 15.

But

But if our Lord had intended by these words to say, as some understand him, that neither himself, nor men, nor angels knew any thing about the time of the day of judgment,

1. He would probably have expressed his meaning, by the common words used in scripture to signify *time* and *season*, viz. χρόνος and καιρος. In two places in the new testament, these words occur together, viz. Acts i. 7. and 1 Thess. v. 1. the former expressing the *times* and *seasons* for restoring *the kingdom to Israel*, and the latter those of the *day of judgment*. And if our Lord had intended, what some understand him to mean, no reason can be assigned, why he uses the words ημερας and ωρας; for his meaning would have been more clear to all men, if he had said περι δε χρόνου εκείνου και του καιρου. True, both the *day* and *hour*, taken separately, are used in scripture to denote the general time of any event; but I know of no place where they are used together in this sense; therefore it is more natural to understand them here of the lesser periods of time, agreeable to their common meaning. But I must add,

2. That this sense of the words is contrary to the meaning of other scriptures. Isaiah assures us, that God *declared the end from the beginning*, ch. xlv. 10. He did not declare it in words; yet as he really published it *from the beginning*, this must have been done by  
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the first seven days of the world, which adumbrated 7000 years. Accordingly, the Holy Ghost says, 2 Pet. iii. 8. *One day is with the Lord as a thousand years, and a thousand years as one day*; which words not only describe the eternity of God, but also the time of his gracious dispensation to men; and inform believers about the time, when the wretchedness of the *scoffers*, spoken of in that context, shall be completed.

And though the planting of Eden, the formation of Eve, and Adam's giving names to the beasts, after the end of the seventh day, could not inform them of the precise time when the world would end, in the eighth millenary; yet it gave so much information, that it was impossible for Christ to say, that *the Son knew* nothing of the time of judgment. And though the parallel words in Mat. xxiv. 36. are certainly spoken of the day of judgment, yet as verses 20, 34, 40, and 41; speak of Jerusalem's destruction, no fair rules of interpretation can exclude this from being a part of the sense of ver. 36. yet to suppose, that Christ and angels were wholly uninformed of the time of that event, is to suppose our Lord himself unacquainted with the meaning of that prophecy, Dan. ix. 24—27. which is blasphemy; yet this must be asserted, or the common interpretation of these words must give way to the evidence of truth and reason: no doubt, however, Christ  
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understood the concluding words of Daniel's prophecy, whether himself understood them or not, viz. *Thou shalt stand in thy lot, at the end of these*, that is, of the 1335 days, or years, after the 1260 years of the beast. It was the *Spirit of Christ* which gave these prophecies, therefore he could not but understand them, when his holy reason was matured.

3. This sense is very dishonourable to Christ; and that, not only as it represents him as uninformed of the meaning of several scriptures, as we have seen before; but as it supposes, that he introduced four representations of the day of judgment, which did not represent what he intended by them. The year of Noah's flood, and Jerusalem's destruction, was known, but not the *day* and *hour*; therefore they could not represent an event, of the time of which nothing was known. The larger period was also known, though not the lesser, in the instances of the *householder* and the *servant*; the former of whom knew what *night* the thief would come, though he knew not at what *watch*; as the latter knew what *time* his master would return, though he knew not whether he would come *at midnight, at cock-crowing, or in the morning*. These instances, however, are not similar to Christ's coming to judgment, if we know nothing of the time of it. Besides, it would not be very honourable to Christ, to suppose him appointed the

the Father's servant as mediator, yet not to know about the time, for which that character was to be assumed. Nor would it have been so honourable to angels and men; nor so agreeable to the general tenour of God's gracious dispensation to the latter; whose pride is effectually repressed by their being ignorant of the lesser periods of the day of judgment; while their joy and praise exult at knowing about the year of it.

4. In two of the places, in which we are said not to *know the day and the hour* of our Lord's coming, viz. Mat. xxiv. 36. and Luke xii. 46. the words refer to our death, as well as to the day of judgment; and though men know not the year of their death, as our life is set to seventy or eighty years, it cannot be said, that we know nothing about the time of our dissolution. But taking the words *day* and *hour* literally, all that we can fairly learn from Mark xiii. 32. is, that at A. D. 34, no one but God knew the lesser periods of the time of judgment: and in this sense, perhaps, it may be true, even to the end, that neither men, nor angels, nor the Son himself knows the time; though it cannot be true to the end, in the common sense of these words.

But whatever was the truth intended to be conveyed by these words in A. D. 34, it must not be forgotten, that God gave his Son another revelation in heaven; which *he sent*  
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and signified to his servant John in Patmos, A.D. 96: therefore, to invalidate our position, that the world will end about A. D. 3125, it must be proved, that I have made a wrong computation of the times given in the *Revelation*; which, if it is so, I shall be obliged to any man who will candidly shew it me.—There is nothing, however, in Mark xiii. 32. in any degree to weaken our position. Lord, hasten the time when men will think, uninfluenced by any merely human names or schemes.

F I N I S.

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